

The Improvement Era

The New Year

SEE PAGE 2



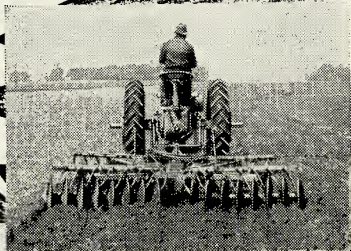
JANUARY, 1940

VOLUME 43 NUMBER 1

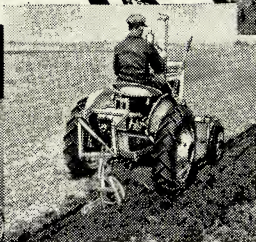
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• Planters and cultivators to meet every need have always been outstanding equipment for McCormick-Deering Farmalls. And this is just as true today with the new Farmalls. A great new line of tools has been engineered by Harvester for these new all-purpose tractors.

Great strides in design have been made for 1940 by International Harvester engineers! The good values of other years have been outdone all along the line. Unless you have seen the new McCormick-Deering Tools, with their new crop-saving, time-saving improvements, you have no idea what really good farm equipment can do for you.

Introduction of the *four new Farmalls* has brought an entirely new line of simplified, improved Farmall machines. Many are designed for use with the wonderful new "Lift-All" hydraulic lift. Others are built for manual operation and are priced at new low levels.

Tractor drawbar machines and horse-drawn machines have come in for their full share of improvement. There are outstanding values in store for you in plows, tillage tools, planting equipment, etc.

McCormick-Deering dairy equipment is setting a new pace with a brand-new cream-and-stainless-steel cream separator, a new portable milker, and modern coolers in new sizes.

So it goes! New values—new improvements—new opportunities to save by seeing the International Harvester dealer! See his display of 1940 tractors and tools—or phone him and ask him to come out to your place.

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McCORMICK-DEERING
Farm Operating Equipment

Exploring the Universe

By Franklin S. Harris, Jr.

IN some of the Ural provinces of the Soviet Republic, snow is packed into underground chambers during the winter months, furnishing the people their only source of water supply during the dry season. The natives at Point Barrow, Alaska, store ice for water to be used during the long Arctic winter.

THE pressure exerted by the sunlight on the earth when absorbed by the earth is very small, just less than a trillionth of an atmosphere. Yet the fact that the tails of comets always curve away from the sun has been explained by the pressure of the sunlight on the very thinned-out matter in comets' tails.

SPIDERS and flies serve science by making possible better instruments. The so-called cross-hairs used in every telescope, range-finder, or other optical instrument of precision are not hairs but filaments of spiderweb. Spiderweb threads are used because they are fine, stronger than steel wires of the same size, and elastic enough to hold themselves tight and hence straight. Fine platinum wire is usually too coarse. Radiometers, to measure radiation, are made of a pair of vanes extending from each side of a quartz fiber support. Some of the best radiometers have been made from wings of flies.

WINNERS in a modern plastics competition included such varied items as an all-plastic shoe heel that won't split, peel, mar, or crack; molded plastic jewelry; dentures; a garment hanger that keeps clothes from slipping off the sides and contains clips for sleeveless dresses; and a transparent, plastic clarinet. The new Annex of the Library of Congress received a major award

for its many different uses of laminated plastics such as table tops, corridor wall panels, book shelves, and drawer fronts.

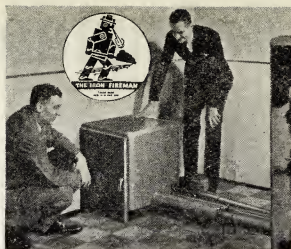
ON Admiral Byrd's former expedition to the Antarctic he found that his flashlights wouldn't work at forty degrees below zero Fahrenheit because the chemical reaction in the batteries was slowed down too much. On the new expedition he is taking sixteen panes of non-frosting window panes called "Thermopane." These three-foot by one-foot-nine-inch panes will be skylights in the prefabricated laboratories to be established. The new windows are made of layers of heat-tempered glass with the space in between filled with moisture free air. (See p. 28 for review of Byrd's book *Alone*.)

THE average person grows up with a right arm bigger than his left. Measurements by Professor C. R. Van Dusen further found that the right arm is more likely to be longer, among children more so than among adults.

TUMORS are found even in the gnatsized *Drosophila*, a fly much studied by geneticists. In certain strains these tumors appear generation after generation in the digestive tract. They are six-linked, appearing only in males, of which they kill half. In another strain the tumors appear in both sexes but do not kill.

IF you can't grow wisdom teeth or a full set of teeth it isn't your fault. Failure to grow a full set of teeth is an hereditary trait and is linked to hair color. Members of a family strain with the same tooth deficiency tend to have the same color of hair.

(Continued on page 3)



Nothing less than Genuine IRON FIREMAN Coal Heat for Me... says Carl W. Horchler

His beautiful home (pictured below), shows that Carl W. Horchler knows and appreciates the good things of life. He determined to have the finest, most luxurious automatic heating obtainable. He decided on Iron Fireman, firing an air conditioning furnace. Three years' enjoyment of Iron Fireman heating has confirmed his selection. It gives him abundant heat, with plenty of reserve capacity; self-regulation; automatic starting; cleanliness, quietness, convenience; Iron Fireman dependability.

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Residence of Carl W. Horchler, Lexington Road, near Mansfield, Ohio.

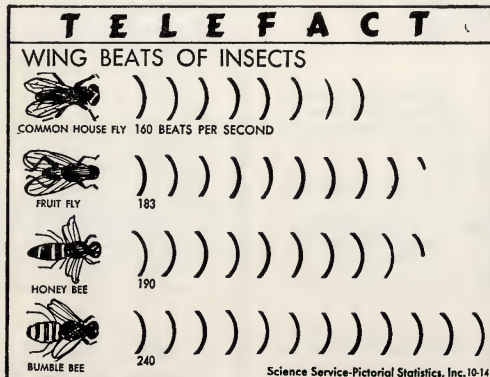
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The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1940

VOLUME 43 NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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The Cover

THIS photo by H. Armstrong Roberts carries with it a dramatic symbolism of the meaning of the New Year—a time of balance and settlement, when the scales are weighed and the debts are paid—even as all will be settled and accounted for on that greater day of judgment to come.

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EXECUTIVE AND EDITORIAL OFFICES:

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CIRCULATIONS

A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

Exploring the Universe

(Continued from page 1)

THE danger of serious lung trouble caused by nose drops made with mineral oils can be avoided if vegetable oils be substituted, according to Dr. Frank J. Novak, Jr.

A NEW type of supplementary auto door lock for the safety of children prevents the doors from being opened while the engine is running. It operates automatically from the manifold vacuum and does not interfere with the regular locks.

CHINA'S Yellow River gets its name from its color, caused by soil eroded from its north China banks. But for two miles, at a point 3,000 miles from its mouth on the Yellow Sea, the water is of the clearest and deepest of blues.

A NEW lettering set makes it possible, with a simple guide, to produce eight different types of lettering by changing the setting of the tracer and pen arm. Each guide has upper and lower case letters, numerals, and characters, complete and in order.

MICE have been made resistant to cancer by giving them a complex substance called a chemoantigen, Dr.

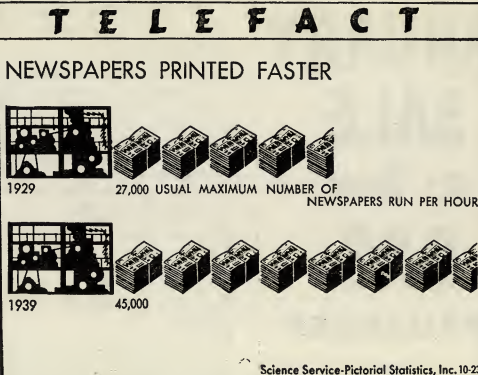
W. R. Franks of Toronto reported to the Third International Cancer Congress. Dr. William Cramer of London has immunized mice against skin cancer.

THE Nobel prize in physics for 1939 has been awarded to Dr. E. O. Lawrence of the University of California for his research on the structure of atoms and the use of radiation in problems affecting biology and medicine. He developed the cyclotron, the latest model of which weighs two

hundred tons, to give atomic particles new high speeds. The prize in chemistry is divided between Professors A. Butenandt, of Berlin, Germany, and L. Ruzicka, of Zurich, Switzerland, for their work on sex hormones. The chemistry prize for last year was given to Professor R. Kuhn of Berlin for his work on carotinoids and vitamins.

P ECTIN which makes jelly "jell" is the base in a new type of paste which

(Concluded on page 4)



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Exploring the Universe

(Concluded from page 3)

is successful in healing bed sores and stubborn ulcers.

THE aboriginal boomerangs used in Australia, Central India, Ethiopia, and among the Hopis of Arizona were based upon a principle only recently rediscovered, the principle of the cambered airfoil. In the skillfully thrown boomerang we have all the essentials of motion except adjustable controls of the helicopter-airplane.

IRON horseshoes were known by the fifth century A. D.: a pair of small horseshoes of the last phase of the culture of the Lake Dwellers of Lake Neuchâtel, Switzerland, constitutes the evidence.

THE world seems to be getting warmer, according to J. B. Kincer of the U. S. Weather Bureau. Since the dawn of the twentieth century there has been a persistent world-wide trend to higher temperatures. Examples are Portland, Oregon, and Washington, D. C., which have had seventeen, and Capetown, South Africa, which has had nineteen of its last twenty years warmer than normal. Incidentally, the highest temperature ever recorded was in Tripolitania in September, 1922, of 136.4 degrees Fahrenheit.

IN Africa, there is a vermilion red and black snake whose colored stripes run from the tip of its nose to the end of its tail. In America there is the coral snake, with alternating broad coral and black bands running around it.

HIBERNATION in warm-blooded animals can be caused artificially by an injection of insulin, or a combination of insulin and magnesium chloride. Dr. P. Suomalainen of Finland can put hedgehogs in a hibernating condition and they stay asleep as long as they are kept in a refrigerator around the freezing point, but they awaken when removed to a warm room.

MELVIN J. BALLARD'S STORY OF HIS FAVORITE HYMN

FROM President Preston Nibley of the Northwestern States Mission we have received the following:

Sister Florence Nielsen, one of our missionaries from Mt. Pleasant, Utah, has in her possession a most interesting letter in the handwriting of Brother Ballard regarding his well-known song, "I'll Go Where You Want Me to Go."

Sister Nielsen states that in 1933, Brother Ballard visited at her father's home in Mt. Pleasant while he was attending stake conference. Sister Nielsen's father was the stake president. She asked Brother Ballard for a contribution for her "Treasures of Truth," and he sat down at a table and wrote this most interesting letter.

Mount Pleasant, Utah
May 24, 1933.

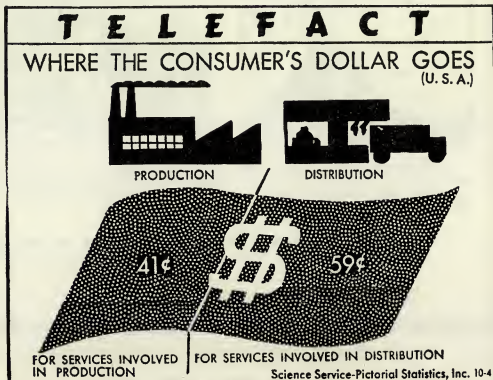
"Dear Miss Nielsen:

"You no doubt have heard me sing 'I'll Go Where You Want Me to Go.' I have been singing it for 35 years and introduced it into our Church music.

"I found this song under the following circumstances: I graduated from the B. Y. College in Logan in 1894 and expected to go East to school, but lack of funds made it necessary for me to teach two years; then, as I had saved enough to put me through one year of college, I planned to get married, and we would both go. Just then I received a call from Pres. Woodruff to go on a mission. So all our plans were changed. We took the money for college and spent it on that mission. We got married and Sister Ballard stayed home, taught school to help me fill that mission. Shortly after being in the mission field I found this song, and it seemed like a message from Heaven to me.

"I have found if we do what the Lord wants us to do we will fill our lives in the fullest possible way.

"Your brother,
(Signed) MELVIN J. BALLARD."



A Rhodes Scholar and the Word of Wisdom

By James Nash

EDWARD HART, University of Utah poet-athlete, is a distinct honor to his Alma Mater, Church, and family. Recently awarded a Rhodes scholarship to Oxford, England, Ed was elected a member of Phi Beta Kappa, honorary scholastic fraternity, was track and field captain last year, won the Mountain States conference mile run, and distinguished himself in literary circles. He was also an officer of Lambda Delta Sigma of the L. D. S. Institute of Religion at the university. Ed is the son of Alfred A. and Sarah Patterson Hart of Bloomington, Idaho. Ed's father, a '97 graduate of Utah State College and for fifteen years bishop of the Bloomington Ward, is now a Patriarch and first counselor in the Bear Lake Stake presidency. An older brother, Eugene, also distinguished himself on the track as captain of the Utah State A. C. track team in 1937 and winner of the National Junior A.A.U. 5000-meter run the year before.

Ed and Gene, as they are better known, are strict observers of the Word of Wisdom and accredit their successful athletic careers chiefly to its observance.

As a climax to four years of intelligent living and distinctive attainments, Ed was chosen a member of the Beehive Club, which annually honors seven "U" Seniors; won a New York World's Fair medal for one of the ten best collegiate poems submitted; failed to lose a mile race in two years of college competition; and lost finally only to Glenn Cunningham, world mile record holder—by three seconds.

European conditions have caused the Rhodes scholarships to be suspended, but in the meantime Ed is continuing his studies as a fellow in the English department at the University of Utah.

BIBLE GOES ON EVER MORE AND MORE

NOTHING can stop the Bible. It is useless to call it the world's best seller, though it is, because that term implies a comparison, and there is nothing else that even remotely compares with the Bible in popular circulation. The American Bible Society's report tells of 7,000,000 copies distributed by it last year [1938]. When the British Bible Society's report comes along later it will probably tell, as usual, of even more Bibles put out during 1938. . . .

The scriptures outsold *Mein Kampf* in Germany by 200,000 copies last year. . . . Japan, too, took an unusual number of Bibles last year, ten per cent more than in the year before. There the American, British, and Scottish Bible Societies have joined in forming the Japan Bible Society. The Japanese Christian churches last year celebrated the fiftieth anniversary of the first complete Bible in their language. China, too, took Bibles at the rate of 20,000 a month. The demand was so great that damaged, worm-eaten, and misbound copies were all taken.

The Society keeps adding to the list of languages in which the Bible is issued. A dozen new ones last year brought the total to 1,021 tongues in which all or part of the scriptures may now be read.

There is something tremendously impressive in the Society's recital of its output of Bibles. If there is any one thing to which we may ascribe civilization's gradual growth toward human brotherhood it is the teaching found in this book. This is a time when ideals of humanity have suffered a severe setback. May there not be significance of a return of the pendulum in the fact that the Bible is now being called for more and more?—Excerpt from the *San Francisco Chronicle*.

Here's flavor!

- Take one can of Pioneer Minced Sea Clams. Heat one pint of milk in stew pan or chafing dish. Add clams, one half tablespoon of butter, salt and pepper. Heat thoroughly and serve hot. (Serves three persons.) Delicious!



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How I Conquered the TOBACCO HABIT

By ROBERT P. ADAMS

CAN you keep that New Year resolution? If you can, this article may not interest you, for it is written to those who have tried and failed, and to those who do not try because of the fear of failure. We cannot expect others to respect us more than we respect ourselves, and each time we attempt to break a bad habit and fail we drop back into the rut just that much deeper.

I started using tobacco while in my teens and continued for about twelve years, learning to use it in all its forms except snuff. I found it was quite easy to break the habit of smoking by taking up the habit of chewing and vice versa, robbing Peter to pay Paul. Before I became too deeply entrenched in the habit I was able to quit for short periods, especially if I was associating with people who abstained from it also. These experiences led me to believe that I was able to use it or leave it alone according to my "will power."

So it went until about five years ago. At that time I was engaged in highway construction and, being outside long hours, I found myself using about a pack and a half of cigarettes a day. My younger brother had just returned from college and it was brought to my attention that he was forming the habit also. In order to shield my brother from them I offered to quit, and the bargain was made. Both of us were to abstain from their use.

The first day I had plenty of confidence, but within a week I had a craving like a thirsty man on a desert. By the second week I shamefully confessed that I wasn't man enough to fulfill my bargain. My cigarette consumption increased, so that a year later I was using two packs regularly each day.

About this time Mormon missionaries came to our home and my wife and I became vitally interested in their message. We held cottage meetings in our home for several months and finally became members of the Church. I immediately quit cigarettes once and for all. Through study I had found some of the principles by which we yield or resist temptation. By applying these principles and not run-

ning away from temptation I found that I was free from the tobacco habit. I carried in my shirt pocket for about two months part of a pack which I had left when I quit, changing it from one shirt to another, until the packet and cigarettes were actually worn out. During the first day I suffered acute physical discomfort, but aside from that I can truthfully say that I have never since had the slightest craving for them regardless of time, place, or company.

Some may think when they read this that I simply did not try hard enough the first time. But that is not true. I tried with all I had, but I was fighting blindly. I was chasing a half dozen imaginary foes and the real one was chasing me. If men could only realize that it is given to them as they desire! When they desire to do evil they have already committed evil in their hearts and the sin which they accomplish in the flesh is only the aftermath or outgrowth of the evil which they have already done in the heart. In my first attempt when I saw others partaking of the "lady nicotine" I hungered for the taste of tobacco, and each instance of desire weakened my will until it was broken. In the second case I drew a cigarette from the packet and analyzed it in my thoughts. I found nothing but shredded tobacco leaves and white paper, which were no more to be desired than a piece of wood or earth. I put it back in the packet and the packet back in my pocket that I might carry them as souvenirs of my foolishness until they were worn out.

In the hereafter if we are to become like Him, and our will through perfect faith shall become an actuality, then how little we have prepared for that goal if we cannot control our desires here for righteousness. And, likewise, if our desires are righteous for the sake of righteousness, how easy to overcome a habit of wrong doing.

HOW USELESS TRUTH

*If one fails
to be guided
thereby*

An anonymous letter from
an unknown reader in
Grand Rapids, Michigan.

SOME time ago, it matters not how or when, I came into possession of an edition of *The Improvement Era*. In my ceaseless search for truth I long ago formed the habit of examining carefully whatsoever should come into my consciousness by any means, for I early discovered that truth may be found in everything. Occasionally, it is to be found in small nuggets, more rarely in a vein of virgin metal. The conviction was borne upon me that here was one of these.

Your group, so well known to yourselves, so little known to many like me who, because of geographical or psychological differences, do not have the opportunity of making direct contact with you, however much we may have heard of the exterior aspects of your belief, has indeed been the recipient of blessed revelation.

How useless revelation that is not accepted and acted upon! How useless the truth if one fails to be guided thereby! Many peoples expound the truth—alas, few have acted upon it, but those who have may claim as their beloved Master, Him who was the living incarnation of truth upon the earth. He was not inactive; neither are those who call Him, Brother. The acts of the Master were simple, but they were all-sufficing: to help the poor, to heal the sick, to teach the young, to bear love to all, to work in peace, to be humble, to be kind, to seek ever the Voice within. How beautiful indeed Thy dwelling place, dear Master, when all of men shall act upon your simple behests!

These things I found in your magazine—the result of your thought and action. These accounts, then, are of the thought and action of your people. My heart was gladdened and lifted up because of all of you who serve the One cause.

No, I am not one of you in name, nor organization, but the truest language speaks from soul to soul. There I know all of you and you know me. He is our common Brother—therefore in truth, I am too, Your brother.



OIL-PLATING

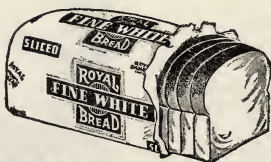
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ONLY THE SPIRIT

By FRANCES HALL

THE past is a picket pin around which the mind,
Like a tethered sheep, goes bleating
With the rhythm marked by its own hoofs' beating,
Hoping some verdant day to find
The tether broken, the stake-pin gone,
Its ever-circling feet withdrawn
From the deepening rut that has confined
Its tread—never suspecting, never knowing
That there on the hills where the grass is growing,
Its sharp relentless hoofs would wear
Another space as bleak and bare.

The flesh has continuity:
The wide, red-healing scar
From childhood's tumbling agony
Grows pale as any star,
But stiff old limbs that graveward creep
The same grim, jagged pattern keep
Of that bright wound, a long half-century deep.

Only the spirit rises free in time—
Not as the birds rise when they climb
The morning sky with climbing day,
Learning by heart the lake's cloud-shadowed glow,
The wood's dark line, the river's curving flow,
To mark at dusk their home-returning way;
Not as dew rises toward the sun
To hang in rainbowed mist across the valley's floor,
And then when mid-day's warmth is done
Comes shimmering back to earth once more—

Upward like smoke on a windless night,
Silver as smoke in a midnight sky,
As silently and as unreturning,
The spirit goes in its endless yearning.
Upward and outward, clear and bright,
Once it has found the way to fly,
Unbound by memory's sharp-thonged tether,
Absolved of flesh and mind together,
Freed of meager conceptual guise,
Only the spirit thus may rise.



Photograph by LeGrande Lewis.

GREETING

From The First Presidency

WE SEND to the Saints in all the earth our greetings and blessings.

We call upon the peoples of the world to follow the example and the teachings of our Lord and Savior, Jesus Christ.

We invoke upon all in war-ridden countries the spirit of love, forbearance, and forgiveness, for the Master speaking on the Mount declared:

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

We pray the Lord to heal all those who are stricken with disease and not appointed unto death. May He soften the pain of the wounded and bring to them health and strength.

We ask Him to bless all those who are bereft—the lonely orphan, the sorrowing widow, the heart-wrung mother.

May the hungry be fed; the cold, warmed; and the naked, clothed.

May anger and hate pass from the hearts of men, and peace and love be enthroned instead.

May all men who scheme and plot for unholy dominion and power be speedily brought low in the dust of contrite humility and dire abasement.

May He frustrate the designs of the wicked and bring to naught their plottings.

May the spirit of repentance fill the hearts of all men, for none is free from error.

May He soon bring to an end the war now waging; may that day soon come when men shall have paid the price of their avarice, greed, and ambition, and the earth cease to moan and suffer for the iniquities of her children.

May His spirit of peace clothe the earth as with a mantle, that war may not longer find an abiding place thereon.

May He bring to pass the time when "righteousness shall cover the earth as the waters cover the mighty deep," when "every knee shall bow and every tongue confess that Jesus is the Christ."

May there come to every man that walks the earth the testimony that was Martha's. Said Jesus:

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

For Jesus said in the Garden:

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John Taylor
John R. Clark
David O. McKay
The First Presidency.



Photo by John P. Mudd for the Midvale Company.

THE GOSPEL OF WORK

By STEPHEN L RICHARDS

Of the Council of the Twelve

WE CAN SCARCELY COUNT ON OUR SIZE TO WIELD GREAT INFLUENCE, BUT WE CAN SEND OUT A MESSAGE OF THE DIGNITY OF HONEST, LOYAL, EFFICIENT SERVICE—WE CAN EXTOL SELF-RELIANCE, INDUSTRIOUS MANHOOD AND WOMANHOOD, FAMILY SOLIDARITY, AND COMMUNITY COOPERATION IN SUCH MANNER AS HAS NOT BEEN PREACHED IN THE WORLD FOR MANY A DAY.

Not only must our workers be loyal, but they must be able to succeed

THE following figures are taken from a current magazine:

If each of five million (American) wage earning families now under \$1250 a year could get \$2.00 more a day per family . . . they would spend each year:

- \$213,000,000 more on fuel and light and refrigerators,
- \$224,000,000 more on household furniture,
- \$285,000,000 more on motor cars and other transportation,
- \$208,000,000 more on medical and dental services,
- \$234,000,000 more on recreation,
- \$73,000,000 more on personal care,
- \$416,000,000 more on clothes,
- \$613,000,000 more on housing,
- \$800,000,000 more on food.

These items would total more than three billion dollars in new sales for the five million families alone, and if all families in the United States could have two dollars a day more than they now have, their purchasing power would be increased by twenty billion dollars a year.

The first question naturally arising from the figures I have quoted is: How can we get two dollars a day more for each family in our country, and particularly for the five million families of the lower incomes? I give you in substance the answer of the author: By more and better work on the part of the *employed* of our country.

And how will more and better work of the *employed* add to all in-

comes and purchasing? Answer: First, by making it possible to reduce prices so that families even without raising present incomes may buy all that they now buy at lower prices and have sufficient money left over to buy more and other goods; and, secondly, the increased volume of commodities purchased will mean larger production, and larger production means the employment of more workers.

It is, of course, very trite and commonplace to assert that what the country most needs is more purchasing power. Everybody knows that. But it is not so obvious that increased purchasing power is largely the result of lower prices and that, after all, our real problem is not so much with the *unemployed* as with the *employed*. This is so because whenever a man who has a job does his work better and more efficiently he makes it possible to reduce the price of the commodity or the service, thus adding, as I have heretofore pointed out, to the consumer's purchasing ability. There are very respectable authority and abundant statistical data to prove this conclusion.

But do reduced prices always follow better work and methods? I am sorry to say that they do not, and it is chiefly because prices do not decline that the volume of sales does

not increase, that our prosperity is stifled, that discouraging unemployment persists, that government pursues such costly experimental remedies, and that our whole system of free enterprise is threatened.

Now I am induced to bring these matters to your attention because I firmly believe there is a very definite relationship between them and the concepts, practices, and teachings of our Church, and because I want our people to know that approved economic theory makes practical and feasible many aspects of our teachings.

We have always dignified work and reproved idleness. Our books, our sermons, our leaders, including particularly President Grant, have glorified industry. The busy hive of the honeybee—Deseret—has been our emblem. Work with faith is a cardinal point of our theological doctrine and our future state—our heaven is envisioned in terms of eternal progression through constant labor.

This fundamental principle of the honor of work is sorely needed in application in the world today. All the fraudulent schemes, the rackets, governmental corruption, and widespread public demoralization have their inception and support chiefly in the failure to recognize the dignity



STEPHEN L. RICHARDS

and the happiness that flow from honest toil.

What is honest work? I believe it is rightly interpreted only in terms of service, and the value of true service is measured by someone's gain. Such a concept is not only Christian but it lies at the foundation of sound, profitable business. There are innumerable demonstrations of this fact. The kind of work that makes a better product for less cost is what our national economy demands. There are at least two indispensable factors in this kind of work and the efficiency it produces: First, *integrity*, which includes loyalty; and second, *ability*. No one can succeed unless he is dependable. If he works for another, he must make his employer's interest his own. If he works for himself, he must be faithful and true to his enterprise or he will fail. The "watch-the-clock" variety of service, with no interest in the job but to get the *per diem*, is as much responsible for the bankruptcies as any other factor I know.

Not only must our workers be loyal but they must also be *able* to succeed. In the highly competitive markets for goods and services, locally, nationally, and internationally, the skills and acumen are usually the deciding features. Ability is generally the product of training and education. The most skillful not only have the best chances themselves, but they also contribute most to the success of the enterprise with which they are associated. It is a notable fact that during the years

HAVE we lost the love of labor?

Can we restore the thrill of honest toil? Can we find again the surpassing dignity of work well done? Can we find the answer to our perplexities and misunderstandings in industrial relationships and personal equations? We can if we follow those principles which have always shown the way out. Here is a statement from the messages of the October General Conference, that preaches anew the gospel of work.

of depression, with some exceptions of course, particularly in industrial centers, the really skilled worker has been little in evidence among the unemployed and even when he has been without a job it most commonly has been attributable to arbitrary manipulations of the price structure for services or goods.

On the other hand, our recent history demonstrates that the unskilled laborer has a hard time of it. His service is the first to be dispensed with. He is the least wanted. And, I regret to say it for fear of hurting feelings, he makes the least contribution to economic progress. In saying this I want you to understand that I do not limit skilled labor to the professions, the artisans, or any white-collar or other group who may consider it beneath them to do any honest work. I class any man as a skilled worker who has cultivated the ability to do his assigned job exceptionally well. I know expert grave diggers whose skill commands my admiration and esteem.

It is my privilege to travel around the country a good deal. I see many farm lands. I often note that on one side of a fence is an area of stunted crop growth, weeds, barren patches, and unproductive desolation, while on the other side of the fence with nothing but a dimension line between, with the same potential soil, equal water rights, the same air, the same sun, the same climate, lies a field—a field beautiful beyond description with the abundant productivity which nature yields to the skilled husbandman. I see fat cattle and lean, good homes and poor ones.

I go into stores—some are attractive, merchandise is so arranged, service so efficient and courteous that goods sell, while in others, on the same block, perhaps, there is evidence of slovenliness, poor buying, lack of the art of proper display, and the proprietor wonders why customers do not come.

There are service stations on every hand. It is not uncommon to see four located on the four corners of a prominent intersection. Sometimes only one out of the four succeeds. Surely location is not the determining factor. Almost countless millions of dollars are now invested in automobiles. These machines cost much to buy and much to maintain. Some last a long time and pay to their owners reasonable returns on the investment in more ways than one. Others are quickly ruined and the depreciation is enormous and shameful.

Now what is the determining factor in these contrasted results and a world of others comparable to them? Why, of course, with relatively few exceptions, it is the personal equation, the skill and the energy of the proprietor or his employees or both.

This doctrine of work lies at the very foundation of the capitalist system. Many people misunderstand and misinterpret capitalism. They think that because the word "capital" is used to designate the system that its chief purpose is to make wealthy men who are usually called capitalists and whose wealth, it is feared, is too often accumulated at the expense of poorer classes. I admit that there are instances, altogether too many, where this comes about. But this is not the true concept of capitalism. The capitalist system in its inner essence is little, if anything, more than a man's free right to work, to choose his work, and enjoy the rewards of his efforts. In my estimation, it is a most precious thing and it is indispensable to the liberty and freedom of which America boasts. It is the only tried and tested system of free enterprise in this world, and every other opposing system is built on an abridgment of personal liberty. For one I do not want to lose it.

But we will lose it if we do not understand it and recognize its virtues. It is not the capitalist system itself that makes some men rich and some men poor. The men themselves do that, again with some exceptions. The system merely offers the opportunities. There are, of course, abuses within it, as there must always be when humanity is involved. It does not guarantee that all men will be rich, and it is worthy of note that all systems which do, usually succeed only in making all poor. To eradicate the abuses within the system is almost as difficult

(Continued on page 60)

The FIRST DAY OF THE SWARM



MARTHA H. TINGEY, PRESIDENT OF THE Y. W. M. I. A. WHEN THE BEE-HIVE PROGRAM WAS INITIATED.

TWENTY-FIVE years ago a new class was introduced to the Young Women's Mutual Improvement Association. With its birth, the dreams, hopes, and desires of women who were praying, working, and programing for the young girlhood of the Church were realized. These women had for a number of years felt a real need for a colorful, active, yet spiritual program for the guidance of the youngest age group of the Mutual Improvement Association—then the fourteen-year-old girl.

This particular generation prides itself on its intelligent concern for youth. Those interested in girlhood worry because of today's trends. The modern girl with her varied interests, her complex responsibilities, and her numerous activities presents quite a different problem from that which has ever come to the leaders of youth before, so they think. Yet in the year of 1912, the General Board of Young Ladies' Mutual Improvement Association, as it was then called, were giving deep and serious thought to a program which would meet the complex, serious situation of the girlhood of that day. They were zealous in their desires to bring into being an answer to the situation of that time. In the minutes of that period these words were written:

One thought that strongly impresses me is that the fourteen-year-old Junior girl of today is a very different problem from the girl of the same age who lived forty, fifty, or even twenty-five years ago. Some will say that the restless, self-assertive, independent girl of today is certainly not an improvement on the quiet, lady-like, self-

dom-heard-from sister of yesterday. Perhaps not! But to my thinking she fits into her time. We would have her a little less superlative in some ways, perhaps; but, after all, is she not really the outgrowth of the changed conditions that have surrounded her? The girl of yesterday kept close to home and mother because she was needed to assist in the spinning, the weaving, sewing, butter-making, and scores of other things that our Junior girl of today knows nothing about. Innovations, cheap labor, and the output of factories have relieved her of many of these homely tasks. Increased wealth, too, has made it possible for her to grow up without much of the responsibility of home.

In answer to the need which was felt for this self-assertive, vital, inconstant girl of twenty-six years ago, was the birth of the new department. As those women began to survey the world to see what was being done for girls of similar age elsewhere, they found that the girl programs then in existence were two in number—the Girl Guides of England and the Campfire Girls of America. These two programs were studied and discussed, and finally after a great deal of consideration, it was thought advisable to adopt the Campfire movement wherever it was practical for summer work.

This was only a beginning. As the committee for the youngest girls in the organization worked and prayed, they felt that they wanted to include in their particular program all that was good and that had been proved workable by other girl movements, but also they wanted to add a distinct spirituality and an understanding of all womanhood. This, they realized, must originate within their committee. Finally after long hours of earnest prayer, the program was developed and christened "Bee-Hive."

IN THE June Conference of 1915, the Bee-Hive work was introduced to the Church in this way—

In the Bee-Hive work we hope we have found a partial solution of what to do with the Junior girl. There is work here to fill her hands and her heart as well as her mind. There are seven great fields for her to explore, gathering as the busy bee does the

By HELEN S. WILLIAMS

First Counselor in the General Presidency of the Y. W. M. I. A.

sweetness from the flower, those things which will perfect and glorify her womanhood.

These seven fields which every girl should explore, include the field of Religion, Home, Arts and Crafts, Out-of-Doors, Business, Public Service, and Health. Surely in these seven great fields of life every girl could find wholesome development for her heart, her head, and her hands.

The Spirit of the Hive seemed truly symbolic of the spirit of girlhood—busy, energetic, full of life and vitality, and willing and wanting to do constructive work, but needing the direction of a Bee-Keeper to oversee and direct. Thus the Bee-Hive work was born as an answer to a need of girlhood to bring beauty and wholesome activity into the life of every girl who reached the age of fourteen.

Since that time, not that the problems of girlhood change so materially, but because conditions do become more complex as life goes on, the original Bee-Hive program has been enlarged and enriched. The

(Concluded on page 60)

REPLICA OF PROGRAM PRESENTED AT FIRST BEE-HIVE SWARM, SEPTEMBER, 1915.

Program

Singing	Womanhood Call
Prayer	Mrs. May T. Nyström
Address of Welcome	Mrs. Ruth May Fox
Report—Cells filled by Bee Hive Girls	Miss Elen Wallace
Singing	Call of Womanhood
Talk—Spirit of the Hive	Miss Ann M. Cannon
Builders Purpose	Builders in the Hive Conducted by Mrs. Emily C. Adams
Address "My Bee Hive Girls"	President Martha H. Tingey
Address and Awarding of Medals	President Joseph F. Smith
Singing	A Song of the Bees
Benediction	Miss Charlotte Stewart
Music Conducted by Miss Mabel Cooper	



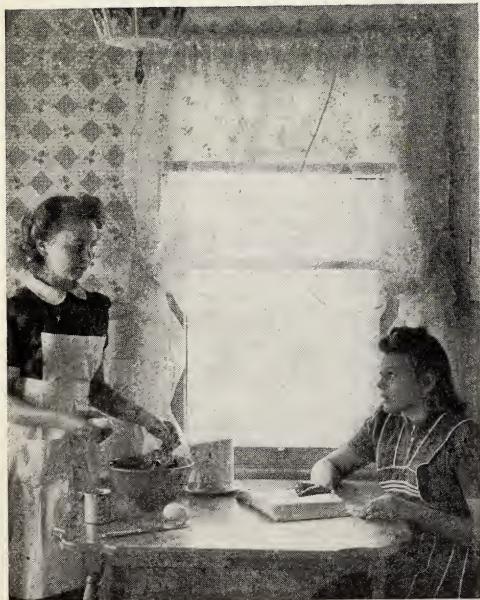
THE FAITH OF OUR FATHERS OUR GUIDE SHALL BE.
(*The Field of Religion*)

BEE-HIVE GIRLS

In Action



WHEN SKIES ARE BLUE AND DAYS ARE FAIR.
(*The Field of Out-of-Doors*)



HAPPY TO WORK TILL OUR TASK IS DONE.
(*The Field of Home*)

*Three of the Seven
Fields in which
Girls develop into
Glorious Womanhood*

*The remaining fields are: Arts and
Crafts, Business, Health, and Public
Service.*

DECISION!



THE AUTHOR'S CONCEPTION OF BRISBANE IN LATER LIFE AS HE DELIVERED RAPID-FIRE EDITORIALS TO HIS DICTAPHONE.

IT WAS in New York City, several years ago, near the close of a bitterly fought campaign. Two days before election, ten-thirty at night, I walked into Arthur Brisbane's outer office at 238 William Street. The chopped-up corner rooms were crowded with desks, tables, filing-cases, and typewriters.

For nearly two years I had called during the day, when the secretaries were working at top speed. Now it was as quiet as a tomb. The door to Mr. Brisbane's small private workshop adjoining the outer room was wide open. He sat, looking tired. Over his high, protruding forehead spread deep, wave-like furrows. Books and papers were stacked on chairs and tables, like a wagon load of paving stones dumped upon the street. There were books with paper markers sticking out from between the leaves, and papers huddled together containing rapidly scribbled notations.

Mr. Brisbane was without coat, vest, or tie, his wilted collar wide open and rolled back, his shirt sleeves pushed high upon his arms. He sat near his dictating machine, leaning forward, his arms resting heavily on his legs, and his hands draped limply downward over his knees like those of a tired laboring man. The few long hairs remaining on top of his head hung downward.

As I entered the dimly lighted outer office and beheld him under the blazing light, I stopped suddenly. He raised his tired eyes but not his impressive head, nor did he move his body as he inquired in a low, kind voice, "What have you, Mr. Sears?"

"Pardon me, Mr. Brisbane," I

A story of Arthur Brisbane and the qualities that made him successful

By JACK SEARS

DECISION WAS MR. BRISBANE'S OUTSTANDING CHARACTERISTIC—CLEAR, VITAL, POSITIVE DECISION

ARTHUR BRISBANE VALUED
TIME—HIS TIME—YOUR
TIME!

said, "I won't disturb you tonight; you are so very tired. I'll come tomorrow—have an idea worked up, but—"

"Let me see it—bring it in, please!"

The Brisbane fire was ablaze; the sparkling and discerning eyes were wide open. The limp, tired editor was suddenly alert; he had risen from his chair—was keenly interested. He needed ideas right then—ideas to help win his battle, cartoon ideas in which he gloried, around which he could write human interest, vote-getting headlines and text, so gripping that millions of people would see, read, understand, and believe. His forceful words became great national issues.



BRISBANE AS HE APPEARED ABOUT A QUARTER OF A CENTURY BEFORE HIS DEATH, WHICH OCCURRED IN 1936 AT AGE 72. EVEN BACK IN EARLY MIDDLE AGE HIS SALARY AS AN EDITORIAL WRITER EXCEEDED THAT OF THE PRESIDENT OF THE UNITED STATES.

Spread before him was the full-page cartoon—a last big shot. My contact with Brisbane had taught me to make an idea shout convincingly. He studied the drawing a second, and it was evident from the play of expression on his face that this man of decision had figured out just how he would use it. "This is fine. Thank you for being interested enough to come so far, so late at night. A good drawing is a good deed!"

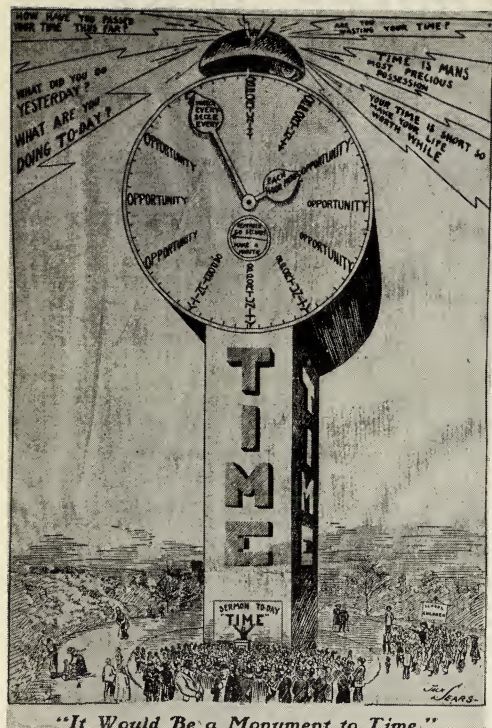
That was Arthur Brisbane, fired with the spirit of a great editor; tired, yet forever on the lookout for ideas.

This day, Brisbane had stuck to his job from early morning until late at night—he had sent his office staff home for needed rest, after weeks of strenuous, nerve-wracking work.

Our business over, Brisbane courteously bade me goodnight, softly closing the door. As I hesitated in the outside room to glance at a proof sheet—one of Winsor McCay's drawings, to be illuminated editorially by Mr. Brisbane—I could hear his clear, decisive voice as he talked into his dictaphone. He was creating an editorial to accompany the picture while the idea was fresh in his mind.

Mr. Brisbane often said, "A good picture is worth more than a million of my words," and he really meant it. When he wrote his editorial to accompany a cartoon, he had the ability to point out facts to his readers which the artist had not realized existed in his own creation.

Yet when one tried to get Arthur Brisbane, the world's greatest editorial writer, to talk about his achievements, he dismissed the subject with a crisp, "I have never written anything worth while. I am never satisfied with what I write!"



"TIME," CAR-
TOON FOR AR-
THUR BRISBANE
BY JACK SEARS.

all I have never seen Mr. Brisbane nervous, never off his balance. No matter how often he might leave one to whom he was talking, when he resumed the conversation or the business in hand, he could begin where he had left off.

On one occasion, typical of others, Mr. Brisbane's secretary stepped into his office, and with great formality, such as a butler might employ, addressed him in a clear, lyrical voice, "It is now ten o'clock. Your schedule for today is complete. At eleven o'clock you are to see your dentist. At twelve-fifteen you lunch with Mr. Hearst at the Ritz. At two you have a conference with President Butler of Columbia University, and you promised him you would talk to the students. At four o'clock you have a conference with the *Journal* department heads. At six-twenty you leave Grand Central Station for Chicago. A Mr. Talent, the writer whom you had me trying to locate for two weeks, is waiting to see you—also the widow, whose husband until recently worked in the composing room."

"Thanks, which one was first?"

"Mr. Talent, and he seems rather impatient."

"Thank Mr. Talent for coming. Tell him I will see him in ten minutes. And show Mrs. J— in at once. She has real troubles—a splendid lady."

Arising to go, I put one question to Mr. Brisbane. "Pardon me if I ask you what you have prepared to tell those university students?"

"I never worry about what I am going to say—I will know what's best to talk about when I face those students."

Brisbane surrounded himself with efficient people who were capable of delivering in a big way. He did not train people he used; he plucked them when he knew them to be capable, when they were ready to deliver. He did not deal in raw material. He chose his people after they had learned their specialty from contact with others—in the great school of experience. Brisbane picked people up when they could fly, when they were trained carrier pigeons with a swift, vital message of accomplishment—never when they were awkward, wing-flopping squabs, uneasy and uncertain on their props, covered with pin feathers and puny fuzz. These pin feathers no doubt would some day become quills for artists and writers

(Continued on page 58)

But he knew how to appeal to all classes. In a very short time he had increased the *New York Journal* daily circulation from about forty thousand to a million copies.

I am often asked, "What one thing about Mr. Brisbane impressed you most?" Even the great Elbert Hubbard asked just that. Everything impressed me, and each time I saw him, new greatness was evident in this man of action—salesman of thought to the great masses—so able during his journalistic reign to command attention from millions, no matter what he said or did.

THERE were many brilliant, sparkling sides to Brisbane, champion of advertising and salesmanship. During an association of many years, I analyzed this creative genius—fearless pioneer in his field—who wrote simply about simple things. He impressed me as one who knew and considered his material from

every angle. His ability to get human interest ideas into the minds of others rested in his sincerity; he spoke their language—of those on the other side of the railroad tracks as well as of those who conversed with him across the table.

Decision was Mr. Brisbane's outstanding characteristic — clear, sharp, positive decision. His tiny office was a place of decision, and action—of Yes! and No! In spite of all interruptions he would continue to give out snappy, crisp, vital decisions. He could work in the midst of great confusion. His phone rang constantly—Mr. Edison, Mr. Henry Ford, his banker; or it might be Mr. Hearst, or artist Nell Brinkley, or Ella Wheeler Wilcox; a decision on a legal problem; or Brisbane's man Friday had been arrested for speeding. Calls kept him wheeling his chair incessantly.

Proofs to correct and telegrams would pour in, but in the midst of it

BEE-HIVE JUBILEE YEAR

1915 — • — 1940

By ILEEN ANN WASPE

*Chairman of the Bee-Hive Committee
of the Y. W. M. I. A. General Board*

1940 WILL be Silver Year for the Bee-Hive Girls' organization. When the bells ring and the whistles blow on the morning of January 1, 1940, they will welcome in a year, twelve months, fifty-two weeks, which are to be filled to the brim with new adventures, new opportunities, and new dreams and visions, not only for Bee-Hive Girls, but for all who come in contact with the contagious spirit of Jubilee Year.

For a quarter of a century, Latter-day Saint girls and their friends have been following the Bee-Hive trail. In exploring the seven Fields along the way, they have mastered intriguing crafts; they have learned the secrets of health; they have yielded to the lure of the out-of-doors; and when the twilight shadows have fallen, they have felt the magic power of the campfire bind friendships together. Each of these twenty-five birthday years has left its mark upon the trail—pathways to new hilltops have been cleared; vantage points for new horizons have been chiseled out; bothersome curves have been straightened. And so it is with gratitude for the past and with confidence in the future, that we say "Joy's ahead" to all who trek the 1940 Bee-Hive trail. Will you not join us? Only with the interest of fathers, the encouragement of mothers, and the support of leaders and friends can this year accomplish its great purposes: enriching the lives of girls, helping them to find joy in service, and keeping them in constant touch with their Father in Heaven.

THE YEAR'S PROGRAM

A SILVER JUBILEE is a very important occasion. Remember, it can only come once in a lifetime. Therefore, every day of it is precious; every week must make its contributions; each month must bring the gayest of festivities. In January, at the Announcement Buzz, bugle calls and silver hives will present the official proclamation opening—the 1940 Silver Jubilee Bee-Hive trail. Stake presidents, bishops, mothers, fathers, and friends, are bid to join the Ranks in giving a hearty welcome to this momentous year.



Laughter and fun will be but symbols of happy and grateful hearts when in February at the Fun Fest Buzz thousands of girls will play together in a "Frolic of the Nations." Their thoughts will go out to their comrades in other lands, and there will be a prayer that the rapidly changing world of today will be kind to their foreign sisters.

In a chapel setting in March, Bee-Hive Girls, their accomplishments, their program, and their leaders will be honored in the Sunday Evening services. The poet says: "April showers bring forth May flowers." This year, April showers, April sales, April drives, are going to bring forth flowering treasures, treasures which will cause the sun to shine on happy summer camps. We hope you will all find an opportunity to help.

May is always the outstanding month in Bee-Hive activity, for it is then that the Day of the Swarm climaxes Bee-Hive week. A May Day breakfast will begin the week of festivities this year, and the Day of the Swarm will bring to a glorious close the winter season's program and herald in the summer months, when the Jubilee Year's program of celebration and commemoration will reach its height.

That Jubilee memories may long endure, a "Memory Marking" theme will challenge girls and leaders, during the first month of the summer season, to find ways of leaving a permanent tribute to this year of years. The planting of a tree or a

shrub, the naming of a newly discovered or beloved spot, the dedication of a camp site or an outdoor fireplace, or a pilgrimage to a new historic site are some of the ways in which in June this challenge will be met.

"Call me early in the morning; call me early, mother, please!" Such will be the admonition of many an eager girl as July days sound the "Off To Camp" call. Pine trees in the mountains, palm trees in the tropics, lake shores and sea beaches throughout the world will play hostess to Bee-Hive Girls. It is hoped that a Silver Jubilee Camp will be raised in every stake and every mission in the Church, and that every girl will spend at least one day and one night enjoying the thrills of outdoor living in that camp.

Lawns and shady nooks will take on festive airs in August when Bee-Hive Girls pause from their own fun to carry children and grown-ups off to fairy land on wings of gay costumes, thrilling stories, and cheery songs.

Double fun, double membership, double everything will be the slogan for September. What a Double Fun Party it will be when the fall season calls twenty thousand girls back to Tuesday evening session. Yes, you will really think you are seeing double, hearing double, and even eating double on the Double Party night.

Jealous? Well, there are likely to be a few who feel that way when in October in an Assembly Program the girls show the M. I. A. what fun it is to be in Bee-Hive.

SPECIAL JUBILEE AWARD

CAN you visualize the emblem illustrated on this page stamped in shining silver on the beautiful blue of the Bee-Hive band? That is to be the special Jubilee Honor Award! It will be a treasure to every girl who earns the right to wear it. It will truly be a memorable symbol of the joys of the greatest year in Bee-Hive history. Its presence on a girl's Band will say: I have participated rightly in Jubilee year and have shared my joys with others.

(Concluded on page 50)



*It's a wee bit difficult for a Lassie
to know just how things stand
unless she knows the
conservatism of*

SCOTCH WOOING

By JANET SILVER BLAKE

SHE HEARD HERSELF SAYING
ERE LONG: "IAN McLEAN,
YOU ARE THE MOST OBSTINATE
INDIVIDUAL I EVER MET. NO-
BODY COULD PENETRATE THAT
THICK SKULL OF YOURS."

to be a grand thing. What's the American dresser, Granny?"

Granny chuckled and rose to get a new skein of wool. When Margaret started winding, she answered, "He saw a picture in a magazine of a cabinet-thing that's awful handy for the kitchen. It has cupboards for dishes and food, and a big table for working on, and doors underneath. One side has a big flour bin and the other has shelves for pots and lids and what-not. Half the countryside has been in to see him making it."

"It sounds grand," agreed Margaret, "and I'm very fond of Ian, Granny, but he hasn't asked me to marry him, and anyway I couldn't marry outside the Church."

"Weel, Lassie, that's an obstacle that might be overcome, and as for him asking ye to marry him, ye needna expect a formal proposal. Your father aye said the lassies had to do their ain proposing in the North of Scotland, but of course," with tolerant disdain, "he was English!"

Margaret finished winding the wool and rose to wander around the kitchen somewhat restlessly. She had arrived from the south that morning for her annual holiday, and already the quiet of the Northern Moons were filling her with the old restless sadness. For a few days it would be like this, and then the abiding peace of the heath and the nearly purple hills would enter her heart. The hurrying city life would be forgotten and this quiet countryside, where her forebears had tilled the rocky soil, cut their fuel from the peat moss, or tended the sheep, would work its old magic.

Granny put aside her knitting and got up.

"I'm going to give ye some cocoa and scones and marmalade and then

ye'll gang oot for a walk. Ye're hopping around like a hen on a hot griddle!"

After a hearty lunch, Margaret put on her brown jacket and smart little yellow felt hat.

Her Granny came to the door enjoying the fair picture of her lassie, though her parting words were dry enough.

"Mind, Margaret, if ye meet Ian McLean, don't begin on Joseph Smith richt away! Dinna forget Ian's ancestors were Covenantors who died over some wee argument on authority. Men are scarce enough noo; they maun be handled wi' velvet gloves. Besides—" she hesitated, "—he may be nearer the kirk than ye think." The girl laughed and waved as she took the path across the moor.

"Just the same," she thought, "Granny doesn't realize how pig-headed Ian is. All that literature I sent him and all he can say is it's very interesting—and Joseph Smith reminds him of John Knox in his fearlessness in spreading the Word. Yet—he knows his Bible better than I ever will—am I as intolerant as I think he is? If I didn't care so much—"

MEANWHILE—a wonderful day was all around her! The heather was in bloom, the curlew's cry was music in her ears, and the burn sang by the roadside. It seemed as though her feet brought her to the old gray stone farmhouse without her being aware of it.

At the Main's there was little of traditional Scots reserve in Elspeth McLean's greeting.

"Come awa' in lassie. Ye're a sight for sair e'en. My, but ye look bonny!"

Margaret took off her hat and shook her shining brown hair.

"I feel bonny today, Mrs. McLean," she laughed. "This air is a tonic; how good it is to be back."

(Continued on page 56)

"B AIRNS and fools," said Granny, "shouldna see half finished work."

Her knitting needles clicked a soft accompaniment to the kettle singing on the hob.

Margaret hitched her chair a little closer to the fire and put her feet on the shining steel fender.

"Oh, I don't know, Granny," she mused. "It isn't as if I hadn't tried. It's a full year now since I was here on my holidays and we've been writing on and off ever since. He's just a big dour Scot, and he'll not listen to reason."

"Well, maybe his idea o' reason and yours are twa different things," said Granny tolerantly. "But ye don't aye write about relection, do ye?"

"Oh, you know Ian!" Margaret laughed a little. "He'll just mention in passing he's put water in the house, and the bathroom is going to be a fine thing. He did say his mother will be glad to see him married so she can move out of the Main's and down to the wee house. Oh, yes—and the American dresser is going



TWO THOUSAND FEET ABOVE THE COLORADO
From this great height the river below looks almost
narrow enough to step across, while the smooth, sheer
walls marking Cottonwood Canyon fade back into miles
and distance like pigmy mole hills in pock-marked stone.

SIXTY years ago this January, a pioneer wagon slid cross-locked into the gaping mouth of a monstrous crack in the two thousand-foot west wall of the Colorado River at the base of Fifty-Mile Mountain in Southern Utah. Shouts of bearded men and bonneted women filled the air. Horses snorted and lunged. The screams of steel wagon tires on solid rock or against loose boulders cut the stillness of the great chasm, and the wagon lurched out of sight around a bend in the close-walled crevice far below.

That crack is now known as Hole-in-the-Rock. That wagon was the first man-made contrivance ever to negotiate that perilous descent. And the man who sat in the driver's seat still lives in Blanding, Utah!

THE SURVIVORS OF HOLE-IN-THE-ROCK, WHO
STILL LIVE IN OR NEAR SAN JUAN COUNTY.
Kumen Jones—the man seated—drove the first
wagon down through the crack, January 2, 1880.
(See page 56 for other names.)

HOLE-IN-THE-ROCK

By SULLIVAN C. RICHARDSON

Of the Detroit News

*Passing over the "impassable" trail
sixty years after makes the story
of settling the San Juan seem even
greater, even more impossible!*

In the two or three days following that eventful morning, eighty-one more wagons banged, careened, and slid down the forty-five degree slope to the swirling river. Two-

hundred-fifty men, women, and children walked or rode the terrifying distance. And one thousand head of horses and cattle crowded, pushed, and slid between the narrow





DUGWAY IN THE SLICK ROCKS

"Where all the wagons got down—but many in pieces!"

Concerning the colored motion pictures and black and white pictures brought back from Hole-in-the-Rock (which may be made available for private showing) the following comments have come:

"These are magnificent pictures."—Wesley Winans Stout, Editor *The Saturday Evening Post*.

"Excellent Pictures."—J. R. Hildebrand, Associate Editor *The National Geographic Magazine*.

"Interesting subject matter and a very beautiful photographic job."—Kenneth MacGowan, Associate Producer Twentieth Century Fox Film Corporation.

"Amazing story and remarkable motion pictures."—W. H. Moore, Sales Director, *The Detroit News*.

"A good story and wonderful pictures."—Ralph Peters, Rotogravure Editor, *The Detroit News*.

"Have never seen better color in travel pictures."—George F. Perriot, Director World Adventure Lecture Series, Detroit.

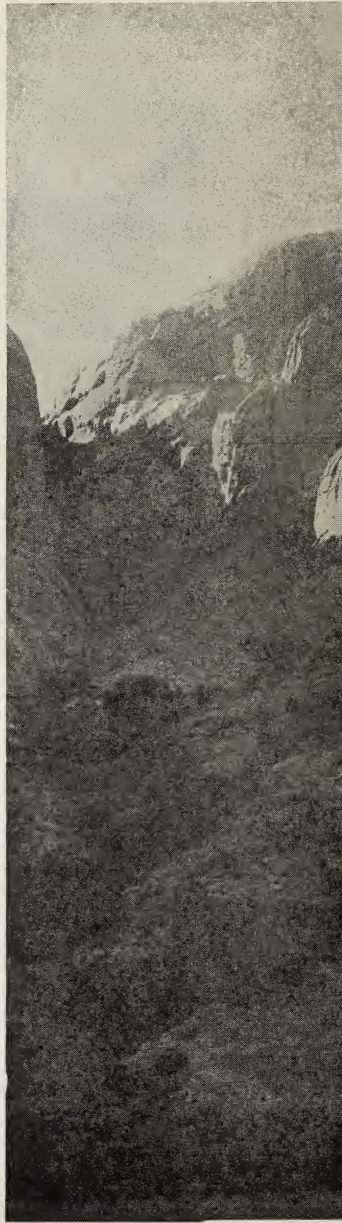
"Unusually fine pictures and color for 16mm film."—J. L. Middlewood, Director Motion Picture Publicity, Ford Motor Co.

"Everybody satisfied here. The fact that the second day's attendance was better than the first is a very encouraging indication from the standpoint of interest."—Ralph Yonker, Advertising Director, The J. L. Hudson Co., Detroit.

walls to be disgorged into the boiling current at the foot of the cliffs. The marks of wheel-hubs still scar the sheer sandstone faces that wall the crack three hundred feet high on both sides. The crevice is still so narrow you can almost touch both sides with outstretched arms. And the achievement itself, of that crossing of the Colorado, has gone down in history as one of the most amazing accomplishments of any pioneer movement in America. Those pioneers were Mormons. They were answering a "Call" from a prophet of God!

SOMETIME ago, Arnold Whitaker and the writer, both of Detroit, read the story of that trek written by a man who said many kind things about the "Zealots of Zion" who built a makeshift road through Hole-in-the-Rock, and many unkind things about the Mormon leaders who sent their people over the "inhuman trail." We wanted to see what that trail was like: not only at the river itself, but across the desolate sandstone country that stretches from Cottonwood Canyon up to Shoot-the-Chute, through the Slick Rocks, across Lake Gulch and the deep sand of Sand Wash, over Clay Hills Pass, and down to Bluff itself on the San Juan. We hadn't been on a horse in fifteen years, but we were Westerners by birth and we "figured we could take it."

On June 22, last, we were on the way. Zeke Johnson of the Natural Bridges Monument took our lead. Jim Mike, Ute Indian discoverer of Rainbow Natural Bridge, brought up the rear. Five pack horses, four saddle horses, two movie cameras, three still cameras,



HOLE IN-THE-ROCK



The horse didn't want to swim. The first try he pulled the boat right back to the bank. Second try, he swam round and round the boat as the river swept them far downstream. He was finally turned loose to keep him from drowning. He got back to our side quivering with exhaustion. The third try was successful with a different horse.

two pack-bags full of film, tripods, and other picture-taking impedimenta constituted the expeditionary corps. We were pioneers of 1939, for the Hole-in-the-Rock road had been abandoned for wagons since it had first resounded with the creaks of heavy wheels and the plodding of weary oxen six decades ago. For five or six years pioneers followed the Clay Hill road leading to the lake country and only pack outfits have gone over the trail since then. The hot dust of '39 rose in choking clouds from our horses' hoofs as we struck out for the first water hole beyond Clay Hills Pass, thirty miles away.

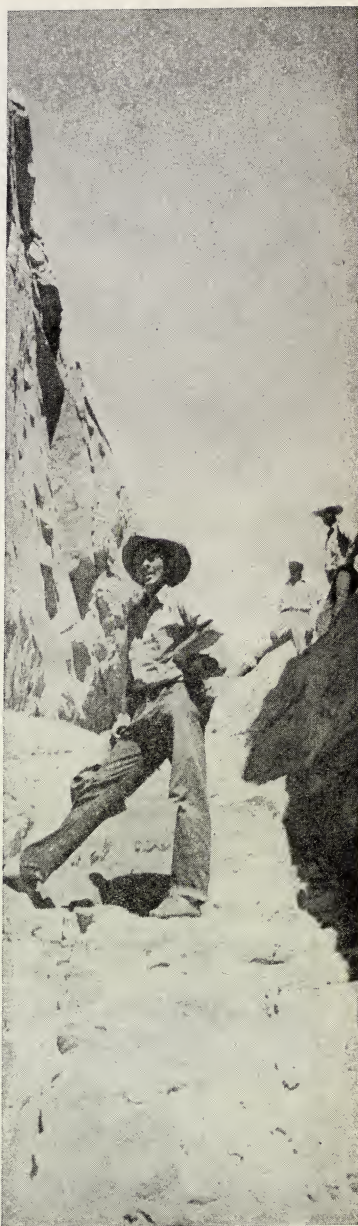
As we rode along through the scrub cedar and pinon pine footing that great red escarpment that runs all the way from White Canyon down into the Colorado Country near Navajo Mountain, Zeke briefly summarized the story of the original trek:

Brigham Young was a great colonizer. He had to find room for converts who still streamed across the plains to the mountains of Zion. (Zeke had been a missionary for the Church up in New England. His conversation was nicely mixed with cowboy slang, Western idiom, and good English.)

John Taylor followed Brigham Young as president of the Church and adhered to the policy of colonizing all colonizable places the Saints could reach.

In late 1878, President Taylor sent a scouting party by a sure but scantily known route down into Arizona, via Lee's Ferry to Moencopie (Indian outpost), and back up the other side of the "V" route to the mouth of Montezuma Creek on the San Juan. They had a bad time: deserts, sheer canyons, high rims and plateaus, all the way. Tank water (water which stands, between infrequent rains, in giant pot-holes worn deep in solid rock) was all they could find to drink, and that tasted as if it had run through a sheep corral. Indians were bad. Later parties ran out of provisions and had to grind horse feed in hand mills for bread. "A shorter, easier route must be found," said their report.

Bishop Schow, road scout, dropped southeast from Escalante along the desert footing Fifty-Mile Mountain to the Colorado. He looked down through a deep crevice in the two thousand-foot west wall—Hole-in-the-Rock—to the water far below, up through Cottonwood Canyon on



AT THE TOP OF THE HOLE-IN-THE-ROCK

Steps cut by hand in solid rock gave the horses surer footing as the wagons started their cross-locked slide toward the river 2,000 feet below!



ALMOST TOUCHING THE WALLS WITH OUTSTRETCHED ARMS
 "Room enough for a wagon—if you greased both sides of the box,"
 pronounced Whitaker.

the other side, onto "Wildhorse Mesa," and decided the Saints could get their wagons down through the Hole with comparative ease, "float" the river, and "be on their way in no time"—in which conclusions Schow was more optimistic than history justifies.

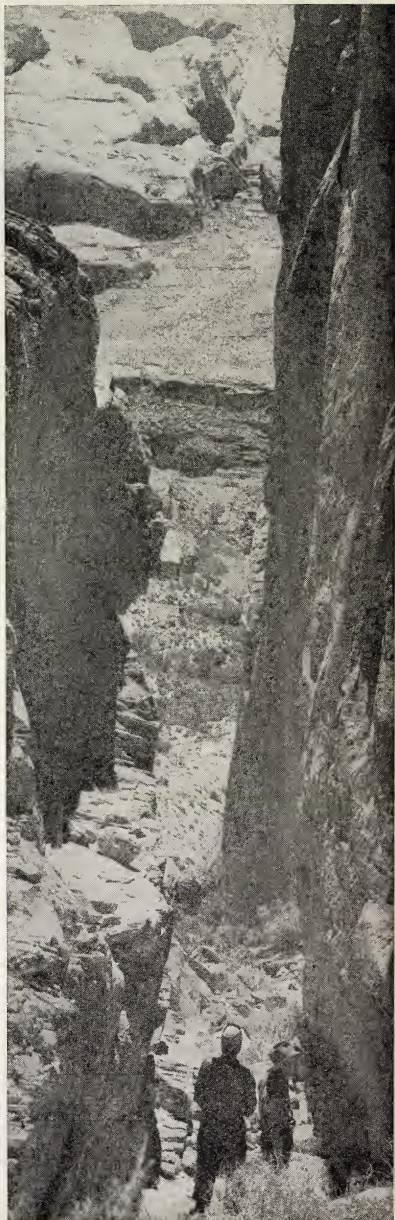
The wagons gathered at Escalante and started south. They established base camp at Fifty-Mile Spring. Here conflicting reports said no road could ever be built through Hole-in-the-Rock; that wagons could not possibly climb the walls of Cottonwood Canyon; and that east of that long Mesa, the country was "absolutely impassable." But the Saints had accepted a "Call." The wagons pushed on.

Finally at the big crack, men were lowered in half-barrels by ropes into the bottom of the Hole. With hand drills and precious blasting powder they widened the slit enough to let a wagon scrape through. Halfway down, the crevice widened to a huge gash. Powder was almost gone. Slick rock, shelving away at about eighty degrees, stopped progress. One of the men got an idea. With the hand drills, they bored small holes across the face of the rock, drove tough oak pegs into the holes, laid brush against the pegs, filled loose dirt and rock in behind the brush—and got a roadway.

"But their trouble wasn't over when they crossed the river," Zeke continued, squinting sideways at the sun to see if we were keeping to schedule on the trail. "Cottonwood Canyon was a nightmare. Shoot-the-Chute was worse. And the Slick Rocks, well—" he hesitated, "you'll see it as we go along."

Disappointment and heartbreak followed the arrival on the San Juan. Every irrigation dam built in the river was washed out almost before it was completed. Starvation forced the men to divide and some of them went northeast into Colorado to work for wages and provisions, while the rest remained behind to care for the women, children, and dying crops. After three years the "Call" of the Church was rescinded and people were free to leave if they chose. Most of them did. Only about fifteen families now live at Bluff, and still no irrigation dam tames the river, but other colonies in the San Juan region did grow from this venture and have produced one of the most colorful chapters in Mormon colonization history.

(Continued on page 54)



DOWN THROUGH THE HOLE

This is the way it looked to the pioneers as they bit their lips, shouted "Giddap!" and slid in. Wheels were cross-locked and men held back with ropes and chains tied to the rear ends of the wagons.



TEMPLE OF QUETZALCOATL IN THE FOREGROUND; TEMPLE OF THE SUN IN CENTER DISTANCE; TEMPLE OF THE MOON AT THE LEFT. SAN JUAN TEOTIHUACAN.

IT HAPPENED IN MEXICO

*A tale that "ties" with
the Book of Mormon*

By JAMES P. SHARP

MEXICO, to readers of the Book of Mormon, should be a land of wonder and inspiration. A study of the legends, traditions, and ruins of that great country will offer much food for thought.

In the year 1888, there came to the town where the writer lived three preachers, called "Sheep Wagon Methodists" from the fact that they traveled in a sheep wagon. They obtained permission to speak in the ward house and the people turned out almost to the last person to hear what they had to say, for few strangers visited that part of the Territory to preach, except the Home Missionaries.

Two things those men could do. One was sing. The other—preach. After a few songs one of the men arose and preached a very good Christian sermon. After another song the second preacher began to speak, by saying he should like to be a Mormon, and no doubt he would be if it were not for one thing, which was the Book of Mormon. That kept him from joining because of the crude way that Joseph Smith had written it and the many statements in that book that were not true, which statements he proposed to bring out, statements that could not be proved.

The first statement was where the "horse" was mentioned, which animal was unknown upon this continent until the advent of Cortez; another—roads and highways were mentioned. Where were those, or evidence that they had been made? He commented upon the fact that "cement" was mentioned and went on to explain that cement was like rock, and almost as lasting, for few of those present really knew much about cement; iron and steel were used to make machinery and weapons of war. Surely some of those machines or weapons were still to be found, if the Book of Mormon were to be accepted. Pearls, jewels,

and many objects that were precious, those people were supposed to have. Just answer a few of these questions and he would be willing to accept the book.

The third man arose and said the previous speaker had proved, beyond a reasonable doubt, that the Book of Mormon was not true, and if it were not, then Joseph Smith was not a true prophet of God. Long and loud did he bemoan the fact that the Mormon people had been led blindly. He called upon those present to repent and join the church that he represented and thereby place themselves in a position to be saved.

They made no converts, but did instill into the mind of one of those listeners a desire to prove or disprove some of the statements made at that meeting.

There is no need to make much comment regarding the horse. Scientists now generally accept the fact that America is, and was, the home of that animal.

The writer has read of many roads, has seen but one—a cement road 132 feet wide and said to extend for a distance of seven miles. This road appears to have been made with cuts and fills and grading much as we make roads at this time.

I have visited an ancient city, in which the buildings, made of cement, cover an area of three by four miles. One house has partly been dug out. There were four rooms when last it was visited by the writer. The floor is about twelve feet below the present level of the land; the walls about eleven feet high, as an estimate. In one of those rooms was a well, said to be forty feet deep, which contained clear, cool water. Another room had a sort of built-in shower bath, or the guide said it was, for it was a niche in the wall that fit, in a way, the outlines of one's body. Above this was a hole in the wall through which water was supposed

to have been forced. The floors had a slight slope, in each room, to a common point, then a hole in the wall through which the water ran. So far no one seems to know where this drain emptied. The walls were of cement of such fine texture that when the writer was blindfolded and his watch placed upon the wall, and his finger placed upon the crystal, or upon the cement, he could not detect one from the other.

Just what does the Book of Mormon say about this subject? Read Helaman 3-7:

And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement in the which they did dwell.

THE writer studied the collection of jewels in the National Museum, at Mexico City, that came from Tomb No. 7 at Monte Alban, Oaxaca. He visited the tomb, over three hundred miles southeast from Mexico City, and then made a more detailed study of those jewels.

There were pearls in great number, some as large as pigeon eggs; gold bracelets, large and small; a gold belt buckle almost four inches square and two thick; a gold-headed ornament with an imitation feather of gold; necklaces in great number—one was made of gold, pearls, turquoise, and concho with thirty-four small gold bells; a vase of crystal that it was said we today with all of our modern methods and machinery could not duplicate. A gold mask about six by four inches, made in honor of the ruler of the night, was a work of art. We wished to know how much those Mexican officials really knew about this group of jewels and precious things, so we asked:

"How old are these jewels taken from Tomb No. 7?"

"Four hundred years."

"Do you mean to say those jewels

(Concluded on page 37)

The BLUE PITCHER

A SLIM, darkish little man stood in the small shed behind his antique shop and carefully lifted a blue pitcher from the excelsior in the packing box.

"It is a beauty," he said aloud, and his voice sounded as if he were trying to convince himself that this was so.

He gazed at the wide border of bell-shaped flowers and leaves above the quaint landing scene. Below the spout he read the words: "General Lafayette at Castle Garden, New York, August, 1824." His fingers slid expertly over the shining glazed surface.

"I'll risk it," he thought, as the knob turned on the shed door.

The door opened slowly and a lean, gray-haired man entered. "Mornin', Mr. Lentz," he said in a shrill voice.

"Good morning, Ned," Lentz' voice was steady. "You'll finish cleaning up the walnut desk this morning. And Ned," he continued after a pause, "what do you think of my new pitcher? Rather fine, isn't it?"

Ned took the blue pitcher and looked at it carefully.

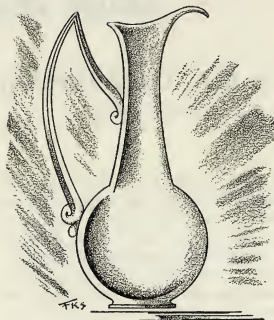
"Looks like you've got the real thing there," his voice cracked in excited admiration, as he handed back the pitcher.

Lentz carried the blue pitcher into the shop. He was well pleased. Ned did not dream that it wasn't original, and he had become a pretty fair judge in the last ten years. Ten years! Well, others do it—

He walked deliberately through the darkened shop and placed the blue pitcher on an old cherry table among some dull pewter and shining lustre pieces. Then he went to the front of the shop and raised the shade over the show window. The morning sun shone brightly on the swinging sign beside the door.

**BENJAMIN D. LENTZ
DEALER IN
GENUINE ANTIQUES**

Lentz stood quite still. The sign lied now. All his treasures were



A SHORT
SHORT
STORY

Complete on this page

By RUTH H. HELM

genuine—all but one blue pitcher.

When three weeks ago his friend Tyson, a dealer in Philadelphia, had told him confidentially of this firm which was turning out excellent reproductions of historical china, he had not quite realized what it would mean. Tyson had said he'd be a fool not to take advantage of it. Lentz hesitated, then remembered how his wife kept hoping that one day there would be enough money to visit her invalid sister and give her the help she needed. He ordered the pitcher. It had seemed such an easy thing, then—

He began to pace back and forth through the crowded shop. In the old Dutch and corner cupboards the glass, silver, and copper gleamed, for Lentz loved his pieces and had learned to show them off to the best advantage.

TODAY the Chippendale and Sheraton chairs were covered

with a thin layer of dust which did not become their dignity. The daily polishing and dusting were forgotten. The restless pacing back and forth continued.

The shop bell rang discordantly through the silent room.

"Good morning, Madam," Lentz said as casually as possible to the keen-faced, glowing woman who entered. "What can I do for you?"

"I'm interested in historical china," the woman replied, as her eyes swept over the tables and shelves. "I'm completing a set for my daughter's wedding present. Oh, the very thing!" she cried out with delight as she spotted the blue pitcher.

She hastened across the room. Lentz followed her uneasily.

"It just matches my set," the woman was saying. "What a find! And proof condition! I needn't ask if it's genuine. Some friends of mine recommended your shop to me. You can't be too careful nowadays with so many fakes on the market."

Lentz winced. He said nothing. "I'll take it," the woman continued excitedly. "Alice will be so pleased. How much is it? I forgot to ask."

"Seventy-five dollars," Lentz replied in a dead voice.

"I'll take it. Will you wrap it carefully, please! Oh, I'm so delighted." She pulled out her check book.

"I—I—oh, yes," he was unable to say more.

He took the pitcher and carried it over to the old pine secretary. "Oh, I can't do it! I must tell her," he thought, but he took the paper and twine from the drawer. He was panicky now. His face and hands were cold and moist. He pulled out his handkerchief and mopped his forehead.

Suddenly, he knew what to do. As he slipped the handkerchief back into his pocket, his elbow struck the pitcher. There was a sharp crash. The blue pitcher lay shattered in a dozen pieces on the floor.

The woman cried out in disappointment. Lentz caught his breath a moment, then gave a long sigh of relief.

PERSONAL PROGRESS THROUGH WISE MONEY MANAGEMENT

Principles to practice on the Thrift Highway to Success

By IRA J. MARKHAM

Weber College

IN THE average home, personal and household finances represent a large scale business when considered over a period of years. The monthly income might seem relatively small and unimportant, but in the aggregate it represents a large sum of money. The average worker earns a total of from \$50,000 to \$75,000 during a lifetime. Any business of this size is important. In the case of a family it is of particular importance, as it is directly concerned with human relationships and personal progress.

A business of this size and importance needs careful and efficient management to produce results. How to manage this large sum of money to obtain economic security, attain educational and religious objectives, and at the same time meet all current needs and requirements is a problem that confronts every family.

According to a recent survey of four hundred and fifty representative students at one of our colleges, conducted by Caroline M. Hendricks, it was found that sixty-seven per cent of the group listed financial difficulties as the most distressing and difficult problem to handle in their respective families. While some indicated the difficulty as lack of sufficient funds to do all the things they wanted to do, many stated there was sufficient income but trouble was caused by the manner of distribution and lack of wise expenditure of the family income.

DESIRED OBJECTIVES

MEMBERS of the Church of Jesus Christ of Latter-day Saints have high ideals. When the spirit of the Gospel enters the lives of people, they are not satisfied to live an ordinary life. There are so many

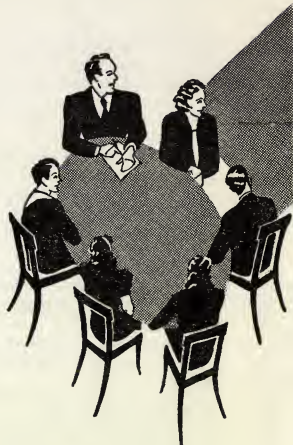
things that can be done to make life richer and fuller and happier. There are so many things to do and such a short time in which to do them. If it is important for the average individual to conserve his energy and plan his time and resources to accomplish desired objectives, it is doubly important for members of this Church, who have so much more to accomplish.

The ideals and faith of a family are registered in the goals that are set. The goal for most Latter-day Saint parents is to have a large family, to give opportunity for an education above the high school level to each child, and to give them a good start in life. In most cases there is a desire to send the children on missions. Arrangements also must be made to meet all financial requirements, including the payment of tithes and offerings.

Planning for the future is a direct responsibility of every Latter-day Saint family. We are particularly admonished at this time to "get out of debt," and a financial plan can be adopted to accomplish this desired goal. Some guiding principles are here given to help accomplish these objectives.

FORMULATING A FINANCIAL POLICY

YOU cannot afford just to "muddle through" in attempting to reach your goal. Too many mistakes are likely to be made and mistakes are costly. A worthy objective requires intelligent planning to accomplish it in the shortest possible time. No intelligent builder ever attempts to construct a house without a plan. You also need a financial plan to put your "financial house" in order.

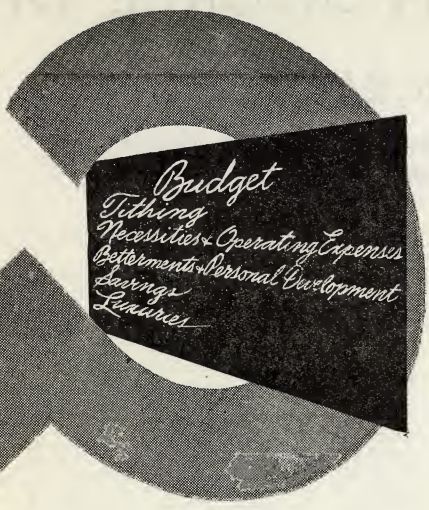


Planning for a mission or a college education should be scheduled years in advance of the actual happening. Working and planning for its accomplishment is training in character and spiritual development.

BUDGETING AND RECORD-KEEPING

A VITAL step in formulating a financial policy for the family is a decision to work out a budget to accomplish the goals desired. While record-keeping is highly desirable, it is not enough, for many people keep records, yet still have nothing left at the end of the month to do the things they really want to do.

A budget is generally considered as a plan, but its meaning is far more comprehensive. It should be a plan for purposeful and profitable living. It is a means of eliminating waste. It is a method of getting the most out of one's income, whatever its size. It is also a guide to financial



Budget
Tithing
Necessities & Operating Expenses
Betterments & Personal Development
Savings
Leaves

The question before the board

independence. Above all, it insures keeping one's "financial house" in order when used regularly and continually.

When budgeting is really understood, it will not be bothersome or uninteresting. If it is irksome to some adults of today, it is because they were never trained to budget when habit formation was easiest, in childhood. You owe it to your children to train them in a system of this kind, as it is one of the best types of training they can receive.

THE FAMILY COUNCIL

IN THE making of a family budget, all members of the family are given an opportunity to cooperate and participate. It will require a period of planning, observation, and experimentation before the system can be made to run smoothly and efficiently. It also requires personal management and self-control of a high order to be able to live up to decisions made. This self-discipline, however, is character-building, and is one of the chief benefits received from adopting and living up to a system of this kind.

It is in a program of this kind that the "family council" idea can be used to greatest advantage. A for-

mal business meeting can be called once each month where financial reports are presented and financial policies for the future worked out. All members of the family are to participate and feel a direct responsibility in decisions made. Try to be as businesslike in your business dealings with your family as you would be with business associates.

THE FINANCIAL PLAN

LIFE is a series of choices. Decisions must be made daily as to which is of greater or lesser value; what is of temporary or permanent value. In the monthly family council or "board of directors" meeting, the father and mother have an opportunity to impress the younger members of the family with the need for making decisions between waste and extravagance in the present, or comforts and freedom from worry in later life.

Avoid being dictatorial. Try to lead the discussion and endeavor to let the children feel that it is their own decision.

The amounts to apportion to each of the following general classifications of expenditures will depend on the goals and standards established. Working out the proper apportion-

ments will require a period of trial and experimentation. Mistakes made during the previous month will be discussed and analyzed at the regular business meetings and an effort made to correct the mistakes the following month.

APPORTIONING THE INCOME

Tithing

"THE soul that gives is the soul that lives." The payment of tithes and offerings is an insurance for you and your family here and hereafter. It is a direct investment in eternal values, and as such, it is the very best investment you can make.

Decide to pay your tithing the first Sunday after pay day or as soon as your income is received. Set it aside until paid in a separate compartment marked "Tithing." This is the Lord's share and is not to be used for any other purpose.

Your family needs the spiritual and character development that comes from the payment of tithes and offerings. It is a proud moment when the father, as chairman of the board of directors, can stand before his family and say, "It is my recommendation that we express our gratitude to the Lord for all His blessings to us by paying an honest tithe."

Necessities and Operating Expenses

The amounts set aside to be spent for necessities and operating expenses will vary with the size of the family, location, and standard of living. Excessive amounts spent for rent, automobiles, expensive clothes, and costly foods, over and above the amounts that can be justified by your income and position in life, is money wasted in fleeting values.

The true character of the family will be revealed when the board of directors makes a decision between temporary satisfaction of physical appetites, the gratification of worldly desires, and the greater blessings that come from spending for more enduring values.

"Keeping up with the Joneses" is hard—is it worth the effort and sacrifices necessary to accomplish? It is a sacrifice. You are undermining your economic security and jeopardizing the future of your family for fleeting self-gratification in the present. Why not be a leader? Why do unwise things just because other people do them? (Continued on page 52)

THE COMMON SOURCE OF

II. BAPTISM

An Ordinance of Initiation, Rebirth, and Regeneration

BY

MILTON R. HUNTER, Ph.D.

*Assistant, L. D. S. Institute of
Religion, Logan, Utah*

ONE must look heavenward to find the origin of baptism and also to ascertain the origin of the other principles and ordinances of the Gospel of Jesus Christ. For the earliest revelations of the plan of salvation to mortals, one should look to father Adam—the first man of our race. Since the Gospel was instituted by God and not by man, its requirements are just as constant and exacting in their composition and operation as are the laws of health or the laws of nature. If any alteration takes place, it can be made only by the almighty Author of the laws. The Lord has said:

All who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.¹

The ancient religious records possessed by our generation are so brief that it is impossible to reconstruct in detail the Gospel as lived in the Adamic and other early dispensations. There is, however, enough information preserved to give conclusive evidence that baptism is one of the most vital ordinances of the plan of salvation and that it is positively a requisite—fixed and unalterable—for those who enter into the kingdom of God.² "Strait is the gate, and narrow is the way, which leadeth unto life"³ and "the gate by which ye should enter is repentance, and baptism by water; and then comes a remission of your sins by fire, and by the Holy Ghost."⁴

By heavenly messengers, Adam was taught the doctrine concerning this ordinance, after which he was caught up by the Spirit of the Lord and immersed in water. Then the Holy Ghost descending upon him caused him to "become quickened in the inner man"; thus through faith, repentance, baptism, and confirmation, he received a spiritual rebirth.⁵ Following this experience, "he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever. . . . Behold, thou

art one in me, a son of God; and thus may all become my sons."⁶

Adam taught the principle of baptism to his children and they in turn to their children.⁷ In this way the knowledge and the practice of this holy ordinance was carried on among the children of men from generation to generation as a "golden thread" to which they must cling in order to bring about their own redemption.

However, through apostasy a number of vital changes were made from time to time in the ordinance of baptism. Pagan groups adopted some of the fundamental ideas connected therewith but greatly adul-

terated away from the true Gospel ordinance.

But there are certain constants in the concept of baptism which have maintained themselves in pagan as well as in Christian creeds. These indicate one central source from which they were derived. The roots of these constants extend to the following pregnant statements made by the Lord to Adam:

Inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified.⁸

IT HAS been the practice in many of the ancient as well as modern religions to baptize converts for the avowed purpose of helping to bring about in the worshippers a regeneration or rebirth. Three types of baptism have been popular—that of water, of Spirit, and of blood. Although interpreted and expressed in a variety of ways by different religions, yet the doctrine on which they are constructed has a kinship to the three points in baptism and atonement emphasized in the foregoing revelation to Adam.

Whenever the Gospel of Jesus Christ has been on the earth, the concept of death to the old life and birth into a new spiritual life accompanying repentance and baptism has been held as one of the cardinal tenets.⁹ The Master's statement to Nicodemus—"Except a man be born again, he cannot see the kingdom of God"—is familiar to everyone. Alma taught the Nephites the same Gospel truth. In his own words:

Ye must repent and be born again: for the Spirit saith, if ye are not born again, ye cannot inherit the kingdom of heaven; therefore, come and be baptized unto re-



DR. MILTON R.
HUNTER

terated the complete ordinance from the original revelation as given to Adam and as again revealed to the holy prophets during the various Gospel dispensations. Therefore, one finds in ancient and modern religions numerous ways in which baptism has been interpreted and practiced. Where these variances from the original pattern occur, they are man-made and represent a fall-

¹Doc. and Cov. 132:5; 130:20-21.

²Pearl of Great Price, Moses 6:49-67; John 3:1-8; Book of Mormon, 2 Nephi 9:23; 31:4-21; Alma 27:14-16.

³Matthew 7:14; 3 Nephi 14:13; 27:33.

⁴Book of Mormon, 2 Nephi 31:4-21.

⁵John 3:1-8.

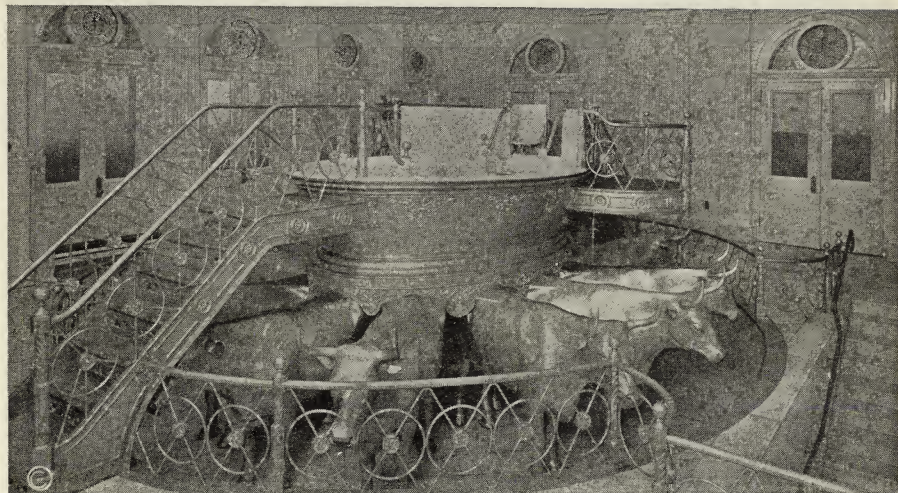
⁶Pearl of Great Price, Moses 6:58-67.

⁷Ibid., 5:6-15, 58-59.

⁸Ibid 6:59, 60; 1 John 5:5-8.

⁹Book of Mormon, Mosiah 27:24-32; Alma 36, 5, 18-28; Ether 26-18; Pearl of Great Price, Moses 6:49-51, 58.

RELIGIOUS TRUTH



BAPTISMAL FONT, SALT LAKE TEMPLE.
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penance, that ye may be washed from your sins.¹⁰

In Titus it is written, "According to his mercy he saved us, by the washing of regeneration." Apostle Paul expressed the Christian doctrine of rebirth in his letter to the Saints in Rome as follows:

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.¹¹

The Gospel has always required of mankind not only to accept the outward act of being baptized, but actually to cast aside all sins of the flesh and be born unto Christ into a new life of the spirit—a life of absolute righteousness. The ultimate goal of being reborn and attaining an inheritance in the kingdom of God will be reached by following the solemn injunction of the Master wherein he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Practically every pagan religion that was a vital rival of early Christianity practiced baptism as one of

its rites of initiation.¹² The doctrine behind this ordinance was death to the old life and "regeneration or rebirth" into a new life—a spiritual life.¹³ It connoted a purging of all past sins of the flesh and a birth into a life of the spirit—a life of immortality—just as the Christian doctrine of baptism did. The fundamentals of the concept were inherited from the true plan of salvation.

"There can be no salvation without regeneration" was emphatically asserted in the Hermetic pagan literature. Plato remarked that "To die is to be initiated." Many different religious practices were employed by the ancient pagans to engender a rebirth in the worshippers, and a number of their ceremonies symbolized death to the old life and a new birth. Every serious-minded neophyte in being baptized into the Mystery religions during early Christian centuries passed through the solemn ceremony believing that thereby he became "twice born"—a "new creature." This concept of rebirth and regeneration was paramount in paganism as early as the sixth century B. C. and remained so until Christianity absorbed the heathenistic cults during the fourth and fifth centuries A. D. Note the

definiteness of this concept as expressed in the following Mithraic literature translated from a papyrus scroll preserved in Egypt from the first century A. D.

The opening prayer of the liturgy begins:

"O! First spirit of the spirit that is within me! . . . May it please thee to translate me, who am trammelled by the nature which underlies me, to an immortal genesis . . . that I may be born again in spirit." At other points in the documents are recorded: "Though I was born a mortal from a mortal mother . . . having been sanctified by sacred ceremonies I am about to gaze with immortal eyes on the immortal aeon . . . O Lord! Having been born again, I pass away, being exalted the while, as thou hast established the law and ordained the sacrament."¹⁴

Dr. Willoughby thinks that "few if any ancient texts contain a clearer" statement of the "religious experience of rebirth to immortal life than does this Mithraic liturgy. By itself alone it is startling testimony to the prominence of the idea in gentile religious circles. . . . It is certain that the devotees of Mithra viewed initiation as a rebirth to immortality."¹⁵ It should be kept in mind that rebirth as promised in Mithraism

(Continued on page 51)

¹⁰Samuel Angus, *The Mystery Religions and Christianity*, 81-83.

¹¹*Ibid.*, 95-100; Harold Willoughby, *Pagan Regeneration*, 45, 101, 131-132, 152-161, 196-224.

¹⁴Bibliothèque Nationale, Suppl. Gr. 574. See Dieterich, *Eine Mithrasliturgie*, cited in Willoughby op. cit., 162-164.

¹⁵Willoughby, *Ibid.*

¹⁰Book of Mormon, Alma 7:14.

¹¹Romans 6:3-11; Galatians 3:24-29; 2:19-21.



On the Book Rack

A WOMAN'S PLACE

(Hortense Odlum, Charles Scribner's Sons, New York, 1939. 286 pages. \$2.75.)

WOMEN everywhere will wonder just what a woman's place really is, but this book will be a revelation of the fact that women can make any place their place, if they set their minds to it. Mrs. Odlum, born Hortense McQuarrie of St. George, Utah, married in Salt Lake City, and soon thereafter found herself with her family transferred to New York. Their struggles both in Salt Lake City, when they married on fifty dollars a month salary, and in New York, where they moved on a hundred dollars a month, offer encouragement to others who wish to succeed. Her ascendancy to the presidency of Bonwit Teller, nationally famed ladies' shop, was by chance rather than by design. However, having said that she would do what she could, Mrs. Odlum threw herself wholeheartedly into the program of renovation and today Bonwit Teller stands tops in the fashion world.

Many good features are emphasized in her autobiography. The average shopper has no consideration for the problems which confront the sales-person. Mrs. Odlum points out both sides of this sometimes confusing situation. She also inserts in her book little hints which will help women and girls attain poise through being well-dressed.—M. C. J.

QUEER PERSON

(Ralph Hubbard, Illustrated. Doubleday, Doran and Company, Garden City, 1936. 336 pages. \$2.00.)

QUEER PERSON was a little Indian boy who was deaf and dumb. His inability to speak and hear made him an object of fear among the rest of the Indians, with the single exception of granny, an old crone of the tribe. But miraculously his hearing was restored and with hearing came the ability to learn to talk. The adventures which proved his worth make fine reading for all red-blooded boys. The M. I. A. takes great pleasure in recommending this book to all its Scouts.—M. C. J.

ALONE

(Richard Byrd, Illustrated. G. P. Putnam's Sons, New York. 1938. 296 pages. \$2.50.)

ADMIRAL BYRD was four years deciding whether or not he could write the experiences included in this book since they were so extremely introspective. Finally, praise be, his friends and associates prevailed on him to include his unique experiences in this unforgettable volume. One of the most salient beliefs which came to him was that no matter how desolate he might feel, "The human race is not alone in the universe."

In addition to this faith, which is exemplified throughout the book, there are other fine lessons which can be learned. One is that true enjoyment of our life must depend on our point of view and not on material possessions. His ability to find enjoyment through music and reading in solitude has much to commend it to our readers.

The Mutual Improvement Associations are happy to recommend it to all members of the Mutual as well as to the M Men-Gleaners, whose reading course book it is.—M. C. J.

THIS IS THE PLACE

(Marguerite Cameron. Caxton Printers, Caldwell, Idaho, 1939. 338 pages.)

MARGUERITE CAMERON'S *This is the Place* is an exceptionally well written and interesting monograph, designed especially for the youth of elementary school age. The scope of the book covers the period 1847 to 1869, with an introduction of 105 pages narrating briefly the important events of pre-Mormon Utah and of Mormon history before the great migration of 1847. By far the greater emphasis, however, is on the important decade of the '50's. The book, therefore, is in no sense a complete history of Utah.

Since the author has used secondary sources almost exclusively—the monograph is in no sense an original contribution to the field of historical scholarship. Even the list of secondary references consulted, is far too limited to permit of any completely satisfactory analysis of this important period. The study, therefore, is far from being definitive or complete, even for the limited purpose for which the book is intended.

The value of *This is the Place* lies chiefly in its appeal to the younger folk, not as an analytical but as a descriptive summary of many of the fascinating incidents connected with the early history of Utah. Its attractive presentation and interesting style will appeal to many readers, young and old, but to the student of history who expects a more scholarly approach, this monograph will have very little appeal. The book is replete with illustrative maps and diagrams, some of which, however, unfortunately are inaccurately drawn. Many carefully selected photographs add much to the value of the volume.—Dr. L. H. Creer, Associate Professor of History and Political Science, University of Utah.

WHY BABIES?

(Rachel V. Campbell, Illustrated. Macmillan Company, New York, 1939. 163 pages. \$2.00.)

ANYONE reading this book will stop whatever he or she is doing right now and decide that he or she needs to add more babies to the world—all of which is good tonic today when the temptation is to have more cars, more furs, more jewels, more of anything except babies.



FROM "WHY BABIES," BY RACHEL VIOLETTE CAMPBELL (MACMILLAN)

Breezily, the author takes the reader through "Babies Versus Baths," "Language and Otherwise," "Education by Babies," "The Other Side of the Picture," "Babies Versus Jobs," "School and Other Impediments," "How to Be a Model Mother," and many, many other experiences, spelled with a capital E. This is a book that no mother or prospective mother should miss—to say nothing of the fathers!—M. C. J.

THE MACMILLAN HANDBOOK OF ENGLISH

(John M. Kierzek. The Macmillan Company, New York, 1939. 419 pages.)

FOR all who would learn to write well this book will be a truly great help. For all who have to speak (and who of our Church does not have this to do?) will find this book especially valuable in its constructive helps for dictionary usage, choosing the right word, good usage, triteness, concreteness, clearness, and effectiveness.

This book is complete in its grammatical inclusions and very full in its selection of examples to illustrate the points made. We take great pleasure in recommending to all who would improve their spoken or written English, *The Macmillan Handbook*.—M. C. J.

THE HOME BOOK OF MODERN VERSE

(Burton E. Stevenson. Henry Holt and Company, New York, 1927. 1037 pages.)

RESTORING poetry to its rightful place in the reading world is one of the recognitions Mr. Stevenson should receive as a result of this truly monumental work. Part I deals with poems of youth and age; Part II, with poems of love; Part III with poems of nature; Part IV with familiar verse and poems, both humorous and satiric; Part V deals with poems of patriotism, history, and legend; Part VI with poems of sentiment and reflection. From this mere listing of major divisions—not even mentioning the subdivisions which are included under each main heading—readers can see how invaluable this book of poetry should be in every home.

One of the great accomplishments of this compiler is that he has not limited himself to the older, well-known poems and poets; he has included in this volume many of the newer poets whose names have been made in recent years.—M. C. J.

BAMBI'S CHILDREN

(Felix Salten. Bobbs-Merrill Company, New York, 1939. 315 pages. \$2.50.)

TO anyone who has read *Bambi* and *Perri*, this new book by the same author will be a necessary purchase. To those who have not been fortunate enough to know Felix Salten's work, this book should serve as an introduction. No one should miss reading *Bambi's Children*, whether he be old or young.

Into the forest background, the author has introduced a family, that of Bambi and Faline and their two children, Gurri and Geno. Although the fear of man is still uppermost in the minds of the forest-folk, in this book, man saves Gurri from the fox and takes her to his home to recover. Strangely enough, to the animals, the idea of two men fighting was not to be understood.

This is a beautiful book which should be in every library.—M. C. J.

Poetry

A PRAYER FOR THE NEW YEAR

By Solveig Paulson

OH LORD, in this new year,
May I be strong and quick to see
The graces You have planted deep
In all creation, tenderly.

I would be wise to see the things worth
while.
And generous with Thy gifts to me,
Have ready hands for heavy toil,
And bear misfortune buoyantly.

I would have healthy, friendly thoughts,
Clean swept, like rocks beside the sea,
And wit to find life's crevices
Packed full of mirth and jollity.

Oh, Lord, may all the days that come
Just and me sweet and pliable and free,
Like grass that yields itself to wind
Then rises, after, gracefully!

A PRAYER FOR THE NEW YEAR

By Fannie C. Miles

HELP me, O Lord,
To begin a New Year each day:
To crowd that day with love and service to
my family and friends.

To see in them virtues and not vices.

To add one new grain of knowledge to my
storehouse of wisdom.

To spare a few minutes each day to com-
mune with Nature and absorb her won-
ders and beauties.

To feel life growing more wonderful and
full of opportunities for service to
mankind.

To have more faith in mankind and its
strivings to reach higher levels.

To have a greater love for my country and
a stronger desire to support her laws
and institutions.

To see each passing year not as a mile-stone
on life's downward journey but as a
stepping-stone to Life Eternal. Amen.

CLIMBING

By Edward R. Tuttle

HOURS tear along immune to sleep,
Relentless in their timing—
Shall I ignore their rapid sweep,
Or keep
Climbing?

Heights are not scaled by dormant dreams—
Fruition weaves its rhyming
By ardent pulse in fertile beams,
It seems,
Climbing.

So, when for me at eventide
The Reaper's taps are chiming,
May those who knew me say with pride,
"He died
Climbing."

AN EPHEMERAL THING

By Daisy Constant Drexel

BUT yesterday I was a living thing;
Bedecked with tinsel and with baubles
hung,
I glowed with lights that shimmered, string
on string;
From carolers, I heard my praises sung.
A shining star, a halo for my hair,
A symbol of the lowly Jesus' birth
Shed radiance all about me, standing there:
A peace and blessed stillness filled the
earth.

Today, I have been stripped and cast aside;
I lie among the shadows in the gloom;
I feel the thrust of needles in my side;
The passing of the Yuletide sealed my
doom.
If I but knew they would my spirit keep
Through all the year to come, then I could
sleep.

MUSIC

By Maurine Jacobs

THE music came,
Issuing from your throat
Like liquid sunshine,
Warming my soul,
And leaving me
With hands outstretched
To catch the last,
Soft, golden ray.



WAKEFUL WINTER NIGHTS

By Eva Willes Wangsgaard

ON wings of wintry dark I hear it yet,
A woman's "mothered weeping in
the night,
The muffled sobs of one who can't forget,
Who shudders more from loneliness than
fright.

For when the wilderness was under snow
That even hid the friendly wagon track,
How heavily a heart would beat, to know
The weight of thoughts forever turning
back!
And cottonwoods gave poor companionship
To one who felt her child was insecure.
While ice was all their stiffened limbs could
grasp
And "Patience" was their only signature.
On wakeful winter nights, one truth is clear:
What courage had the woman pioneer!

MY PRAYER

To a Nurse

By Dorothy Alexander

I DEDICATE myself today
To those who need my tender care.
May strength be given me, I pray,
To lift the cross that others bear.

When eyes grow dim, and night appears,
My faith in Him will calm their fears;
With smiles I'll dry away their tears;
Keep me worthy to serve, today.

My sacred trust I'll keep for aye;
My hands will clean and willing be.
When duty calls I will obey—
My pledge is as a prayer to me.

And when with tired feet I come—
For rough are roads that must be trod—
Then may He say, "Thy work's well done;
You have walked hand in hand with
God."

INES TO A SCULPTOR

By Linnie Fisher Robinson

I STOOD before your handiwork today,
The beauty that you've wrought in solid
stone;
I sensed its grace and symmetry at once,
So gave myself to catch its smallest tone.

And something long lain mute within me
roused—
Some smothered dreams, that I thought dead
and gone,
Awoke, in a new kinship with your soul,
Through miracle of rock turned into song.

VALUES

(To my son's teachers)

By Pauline Soroka Chadwell

OH, WEIGH your values well this year
And give him what he needs so much—
Make Truth and Tolerance so clear
That he will never lose their touch.

In these days of a world's dark strife,
When few ideals are still left whole,
Put more than words into his life—
Remember that he has a soul.

Oh, give his new wings greater span,
And clean his heart of fear and hate;
Quicken his sympathy for man—
Until then, "Greek" and "Math" can
wait!

A BOOK IS A DOOR

By Julia W. Wolfe

PICTURES are windows to many lands,
But a book is a door that ready stands
To him who will open and go outside
Where the rivers and plains are free and
wide.
Pictures are windows through which we
look,
But the door of the world may be a book.



The Church Moves On

RELIEF SOCIETY PRESIDENCY, BOARD REORGANIZED

APPOINTED to succeed Louise Y. Robison as president of the National Woman's Relief Society is Amy Brown Lyman, wife of Dr. Richard R. Lyman of the Council of the Twelve, and internationally known social welfare leader, who has served as first counselor to Sister Robison since 1928.

Counselors named to act in the new presidency are Marcia Knowlton Howells and Donna Durrant Sorensen, who succeed Sister Lyman and former second counselor Kate M. Barker. Vera White Pohlman has been appointed general secretary and treasurer, the position formerly held by Julia A. F. Lund.

The entire personnel of the general board have also been released, new members to be appointed by the incoming presidency, who take over the direction of the organization January 1, 1940.

According to a statement issued by the First Presidency of the Church, who express profound thanks and deepest gratitude for the devotion and service of the retiring officers and members, the change has been made "pursuant to the plan which they inaugurated when they reorganized the Young Women's Mutual Improvement Association—namely, to change with some frequency the general boards of the auxiliary organizations of the Church."

PRIMARY PRESIDENCY, BOARD REORGANIZED

MAY GREEN HINCKLEY, wife of Bryant S. Hinckley, until recently president of the Northern States Mission, has been appointed general superintendent of the Primary Association, succeeding Miss May Anderson.

Released with Sister Anderson, who has devoted some fifty years to Primary work, fourteen of them as superintendent, are the entire general board and her counselors, Isabelle S. Ross and Edith Hunter Lambert, and general secretary Mary R. Jack.

Selection of counselors to form the new presidency and the appointment of a new general board will be made later.

CHURCH CARETAKERS DISCUSS IMPROVEMENTS

ABOUT two hundred custodians representing 134 wards in the Salt Lake and Davis County areas met in Salt Lake November 16, to learn objectives of a grounds beautification program and receive instruction in ways to achieve them. Among the speakers were W. F. Nauman, head gardener at the Salt Lake Temple

grounds, Robert H. Marchant, custodian of Yalecrest Ward, and W. Trauffer, Granite-Highland Stake House custodian. Irvin S. Nelson showed colored pictures of Church beautification projects already carried out. Bishop M. O. Ashton of the Presiding Bishopric was in charge of the meeting, which was conducted by James M. Kirkham.

CALIFORNIA SEES MORE STAKE CHANGES

WHAT was until recently the Hollywood Stake has been divided into two units to be known as the Inglewood Stake and the Los Angeles Stake, and what has been known as the Los Angeles Stake has been renamed the South Los Angeles Stake. Changes were effected November 19, 1939, to provide for increasing Church

membership in Southern California, and in keeping with a policy to fit stake names to geographical location.

Appointed to preside over the new Inglewood Stake are Alfred E. Rohner as president, and E. Garret Barlow and George C. Sheiss as counselors. President Wilford G. Edling and his counselors Preston D. Richards and Ray Pettit of the nominally dissolved Hollywood Stake have been retained to direct the new Los Angeles Stake. No changes were effected in leadership of the former Los Angeles Stake, now known as South Los Angeles Stake.

Reorganization was accomplished under the direction of Elder Stephen L. Richards of the Council of the Twelve and Elder Rufus K. Hardy of the First Council of Seventy.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 13—DEPARTED NOVEMBER 23, 1939

First row, left to right: Reese B. Mason, Leo P. Seibold, Harold B. Gunnell, Lizzie Sutton, Ardis Jorgensen, Jacqueline Timmerman, Newell B. Stevenson, Conrad Campbell Huntman, John B. Jones.
Second row: President Don B. Colton, Lloyd M. Smith, Edwin E. Smith, Lowell Stallings, Doris L. Rose, Phyllis Nelson, Bruce Kelly, Dee W. Lewis, Clyde Norman Fuller, Wm. E. Berrett, instructor.
Third row: Rex L. Park, David B. Roberts, Andrew E. Anderson, Grace York, Pauline D. Winkel, Bernice Tidwell, Grant H. Elliott, Garner D. Wood, Ray O. Walker.
Fourth row: Warren D. Curtis, F. Ralph Kotter, Royce S. Bringham, Melvin Van Orden, Grant S. Sorensen, Rex A. Bunderson, Ervin Clark, Vaughn B. Wonnacott, Rao Sorensen, Donald E. Madison.
Fifth row: Darwin Rawlings, William E. Newman, J. Logan Bee, Sterling B. Rich, Arnold Johnson, Kenneth N. Gardner, Evan Bird, Thurman A. Burch, Reed G. Gillespie.
Sixth row: Bernard Wm. Walker, Arthur D. Slater, Chase Shurtz, R. Gam Cowley, Blair R. Nielsen, Spencer Neff, Owen S. Gardner, R. Ottestrom, Art Spencer.
Seventh row: Ramon S. Wilcox, Lynn W. Caspar, Ralph A. Lemon, George W. Coon, Max Eugene McKinnon, Rulon Fox, William W. Gunnell, Glen Youngberg, Lawrence R. Mortensen, Bruce Tueller.
Eighth row: Heber J. Gilbert, David B. Fretwell, Read Putnam, Emm. Lorin Merkle, Alden R. Ayras, Robert Kirby Bench.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 27—DEPARTED DECEMBER 7, 1939

First row, left to right: Gerald Daniels, Othella Adams, June Lucier, Mrs. Don B. Colton, Mabel Foulger, Louise Christensen, Afton Christensen, John W. Allen, Hyrum V. Pope.
Second row: Kenneth H. Nelson, Robert Fisher, Norman T. Johnson, Marvin E. Fredrickson, President Don B. Colton, Kenneth Morrison, Elmer W. Westmoreland, Dean Smith, John V. Wright, Quintin V. Christensen.
Third row: Bob Teichert, Ford Call, George Balmforth, J. Basil Manwaring, Leone Paul, Earl Tweed, Earl Francom, Reed Wasden, Eugene Erickson.
Fourth row: Leonard Brostrom, Leonard Meyerhoefer, Lyle E. Clement, Alvin LeRoy Tolman, Joseph W. Kay, Melvin N. Carlisle, Berthel Bergeson, Joseph Davies, Jr., Stanford Larson, Grant M. Gerber.
Fifth row: Walter E. Fridal, Jr., J. Rodney Moore, Follet Sanders, Clyde Miller, Paul Black, Alfred C. Nielsen, Val E. Ripby, Dick Smith, Harold Vaughn Slinger.
Sixth row: Hyrum G. Smith, John D. Pettiberg, Eldridge Threft, Lee Bailey, B. Grant Pugh, Russell Schow, Gordon Jensen, Carmi Campbell, Harry T. Lynds.
Seventh row: Jack Price, Ira J. Burton, Dean M. McDonald, Milton C. Abrams, Cecil Gibby, Glenn Short, Wm. E. Berrett, instructor; Wallace F. Toronto, instructor.

COTTONWOOD STAKE GETS NEW PRESIDENCY

SUCCCEEDING President Samuel E. Bringham, former second counselor William S. Erekson was sustained November 12, as president of the Cottonwood Stake. New counselors in the presidency are J. Ephraim Wahlquist and Verl F. McMillan. R. W. Madsen, Jr., was released as first counselor in the old presidency.

Reorganization was effected by Elder George Albert Smith of the Council of the Twelve and Elder Samuel O. Bennion of the First Council of Seventy.

MANTI TEMPLE RENOVATED

AN extensive improvement program for the Manti Temple is being carried out, including building renovation and landscaping. Plans include the repairing of the west steps and placing of new curbing north of the temple. Two large upper rooms inside will be renovated and carpeted, and smaller rooms painted. The large room used at the time of dedication but never completed will be repaired and used in the future.

MORMON THEOLOGY TAUGHT AT U. S. C.

PROFESSOR of Latter-day Saint theology at the University of Southern California is Dr. G. Byron Done of Los Angeles, who carries on a work successfully inaugurated by Dr. John A. Widtsoe of the Council of the Twelve. Dr. Done has been director of the L. D. S. Institute of Religion and of the Deseret Clubs of Southern California. He was graduated from the University of Utah in 1928, and has studied at Brigham Young University, University of Southern California, and University of Chicago. He filled a mission in the Central States.

MARKER COMMEMORATES PIONEER-INDIAN TREATY

A BRONZE plaque bearing a facsimile of a peace treaty made between Ute Indians and eighteen white families, early Mormon pioneers, in the fertile Provo River valley in 1867, was dedicated in Heber City on November 19. Mounted on native sandstone and petrified wood, the marker was erected under the auspices of Wasatch County Daughters of Utah Pioneers on the grounds of the Wasatch Stake tabernacle. It was unveiled by Mrs. Jane Hatch Turner, first president of the county D. U. P.

Speaker at the ceremonies was Mrs. Oscar A. Kirkham, granddaughter of Bishop Joseph S. Murdock, leader of the settlers and framer of the treaty. Participating also were Elder Richard R. Lyman of the Council of the Twelve, and two Wasatch County pioneers who witnessed the signing of the pact.

MONUMENT HONORS APOSTLE HYDE

TO the memory of Apostle Orson Hyde, who proclaimed the restored Gospel in Europe, Asia, and America, and dedicated Palestine for the return of the Jews, a marker of Vermont granite has been erected by the Church at the site of his grave in Spring City, Utah, where he died on November 28, 1878. An inscription on one side of the monument calls him "Defender of truth, preacher of righteousness."

CITY, WARD JOIN TO CREATE PARK

WHAT was once an unsightly four acres of ground adjoining the remodeled Lewiston First Ward chapel has recently been converted into a civic beauty spot through the cooperation of the city with the Church in a beautification project. Facilities have been provided to make the re-landscaped area serve as a picnic and recreational center.

CACHE, ST. GEORGE, PORTLAND STAKES REORGANIZED

UNDER the direction of visiting members of the Council of the Twelve and the First Council of Seventy, reorganization of three stakes was effected at quarterly conferences held Sunday, December 3, 1939.

In the Cache Stake, Alma Sonne, second counselor in the former presidency, was named stake president, with William Evans, Jr., and Franklin D. Richards as counselors. Retiring officers are President Joseph E. Cardon and First Counselor Walter M. Everson, both of whom served for the last twenty years.

In the St. George Stake, Harold S. Snow, president of the St. George Temple, was appointed stake president, succeeding President William O. Bentley. Sustained as counselors were Bishop Vernon Worthen of the St. George West Ward and William H. Prince, who replaced Wilford W. McArthur and Orval Hafen. George E. Miles is retiring clerk, having served since 1916.

In the Portland Stake, George L. Scott was installed as stake president, with Lewis A. West and Harold O. Candland as counselors. President Scott succeeds President M. L. Bean.

CHURCH RECEIVES NAUVOO COLLECTION

A VALUABLE collection of furniture and other relics from the Mansion House, Nauvoo home of the Prophet Joseph Smith, has been presented to the Church by Herbert S. Auerbach, Salt Lake business man and civic leader, who has spent some thirty-five years in gathering the historic items and in establishing their authenticity. Reconstructing many details of the daily life of the

Nauvoo period, and including several pieces made by Brigham Young as cabinet-maker, the collection is being housed temporarily in the Bureau of Information museum on Temple Square.

PAROWAN RESTORES OLD CHURCH HALL

THE Parowan Tabernacle, old rock landmark built in 1867 under the direction of Brigham Young and for many years used as religious and recreational center, has been restored, and the public square surrounding it converted into a park. The building, for a number of years abandoned in favor of larger and more recent structures, will be used as a relic hall by the Daughters of the Utah Pioneers. January 13, the community's birthday, will see a special celebration in honor of the completed renovation.

November 8, 1939

Upon his return from a visit to the Taylor Stake in Alberta, Canada, President Rudger Clawson of the Council of the Twelve, reported the following dedications and appointments:

Dedication of the Raymond Second Ward chapel and the Sterling Ward recreation hall.

Appointment of Olaf Dehlin Erickson as bishop of the Sterling Ward, succeeding Bishop Arthur Fawns, who has served the past thirty-five years. Counselors to Bishop Erickson are Thomas Tone Ogden and Lyman Clark Harding.

November 12, 1939

President Heber J. Grant dedicated the Riverton Second Ward chapel, built at a cost of \$61,000. Franklin E. Seal is bishop, with William Mason and Mahonri Butterfield, counselors.

November 19, 1939

D. Golden Carlston, bishop, with N. Stanley Brady and Silven V. Peterson, counselors, succeeded Bishop Henry W. Jones and Allie L. Carlston and William E. Rigby, counselors, as bishopric of the Fairview North Ward. Val Dean Stewart was selected ward clerk, replacing Albert Stewart. Bishop Jones served as bishop for eleven years and for nineteen years as a member of the bishopric.

New bishop of the Henefer Ward is Norman T. Richins, succeeding W. Earl Calderwood, recently set apart as first counselor in the Summit Stake presidency. Merl Fowler was selected first counselor; Roy Richins, second counselor; and John W. Jones, ward clerk.

Succeeding Bishop Robert S. Hillier, who has been appointed second counselor in the Summit Stake presidency, Reed E. Brown was named bishop of the Hoytsville Ward, with Kenneth N. Durrant and Ralph Wright as counselors. New ward clerk is Roy Judd.

November 24, 1939

The Grantsville Second Ward
(Concluded on page 53)

Editorial

Year's End

AS WE close the book of the year that has passed, and open a new ledger for the accounts of another part of life, may it not be forgotten that the creditors of eternity are more inexorable than Scrooge or the proverbial Shylock. The books may be closed, but the accounts must still be paid.

In the eternal journey of a human soul, there is no act of bankruptcy which can quickly free us of the shackles of our debts to life, and the kind of judgments in which the Lord God deals do not become outlawed by a Statute of Limitations.

Man may settle his obligations for a few cents on the dollar here, but the coin of the realm hereafter is not subject to discount, and every debt will be paid, both for good and for ill. And with the reality of such facts in mind it is well to open the New Year.—R. L. E.

Crime Begins—Early!

THE Federal Bureau of Investigation third quarterly bulletin for 1939 on crime in the United States and its possessions, reveals many startling and disturbing facts, one of the most shockingly unpleasant of which is that crime begins early.

During the first nine months of 1939 there were more arrests for age nineteen than for any other single group.

The groups for which the largest number of arrests occurred during the first nine months of 1939 are as follows, (in the order named): Ages nineteen, eighteen, twenty-two, twenty-one, twenty-three!

What it means to the criminologist the unemotional record does not say, but what it means to parents in general and to Latter-day Saints in particular, is a question that must be asked and answered.

Every home, every father and mother whom the Lord has charged with the responsibility of children, must face the facts. By every act of our lives, by every influence of our homes, by every prayer of our hearts, by every word we speak, we must draw closer to us our children and all of the young people of our communities, and give them a moral armament that will be proof against every brazen or subtle thrust of evil.

The school can do something, the Church can help—but it is a job that is best done man to man—a father to a son, a mother to a daughter, brother to a brother, or neighbor to a friend. And what happens when someone shirks this solemn and

ceaseless crusade is a story of broken spirits and frustrated lives that cannot begin to be told by the mere tabulations of a bureau report.—R. L. E.

A Tribute to Bee-Hive

TWENTY-FIVE years ago, a girl climbed onto a bicycle and rode many miles on a dusty road in order to earn a Bee-Hive seal. On another occasion, she invited the other members of her swarm to her home, where she made some baking powder biscuits which she served with home-made butter and jelly, that she might obtain another seal. On another day, she mended her own clothes and darned some of her brothers' stockings that she might receive her precious seal.

Twenty-five years ago, she had no idea what the Bee-Hive program was doing for her; she knew merely that she was working and playing hard in almost every field of activity in order that she might complete the Bee-Hive work which had been initiated that year. Today as she looks in retrospect on that work, she knows some of the things that were being accomplished. Bee-Hive was helping her hurdle a period of life that might otherwise have ended unhappily. This girl was just as thousands of other girls are, full of life and fairly aching to do things—which she did! When she was not directed, she did things for which she was sorry afterwards, not that she wanted to do the wrong things so much as that she wasn't quite sure what was right and what was wrong. The Bee-Hive class, however, came to fill a real need in her life. She could swim, cycle, dance, cook, and sew—not only because she should, but also because she could win some recognition while doing these things.

One of the most fundamental characteristics of humanity is the need for recognition. This need to feel that one is essential to the progress of the world is inherent in mankind. For this one girl, twenty-five years ago, and for countless thousands of others at that time and during the succeeding years, Bee-Hive work has answered that need.

At times, leading groups of high-strung, head-strong youngsters will become difficult. But if teachers capture the spirit of Bee-Hive work, they will find that from this questioning group of youngsters will come a revival of interest in all things, in a younger point of view which will repay for all the effort necessary in teaching this volatile group of girls. Leaders will also gain satisfaction in knowing that they are helping the girls grow from uncertain girlhood into glorious womanhood.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xx. Why did Joseph Smith, the Prophet, need the help of the Urim and Thummim?

THE Urim and Thummim are mentioned in the Bible in connection with priestly functions. They were to be used in making the will of the Lord clear and comprehensible to the priest. Aaron was instructed to wear the Urim and Thummim "upon his heart," when he went to secure "judgment" from the Lord, and his successors were instructed to use the Urim and Thummim when they asked "counsel" from the Lord. Even with their use, Saul was unable to secure answer. Clearly, the Urim and Thummim were used in official communication with the Lord. Beyond that, little is known of them. (See Exodus 28:30; Leviticus 8:8; Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; and Ezra 2:63; Neh. 7:65.)

In modern times the Urim and Thummim reappear. The Prophet Joseph Smith records that the angel Moroni said that "there was a book deposited, written on gold plates . . . also, that there were two stones in silver bows . . . and these stones fastened to a breastplate, constituted what is called the Urim and Thummim . . . deposited with the plates; and the possession and use of these stones were what constituted 'Seers' in ancient or former times, and that God had prepared them for the purpose of translating the book." (*History of the Church*, Vol. 1, p. 12.)

When the actual work of translation began, the Urim and Thummim were found to be indispensable. In various places the statement is made that the translation was made "by means of the Urim and Thummim." (*Doctrine and Covenants* 10:1.) On one occasion, when the Prophet, through the defection of Martin Harris, lost a portion of the manuscript translation, the Urim and Thummim were taken from him, and the power of translation ceased. Upon the return of the sacred instruments, the work was resumed. (*History of the Church*, Vol. 1, p. 23.) While the Prophet was undoubtedly required to place himself in the proper spiritual and mental attitude, before he could use the Urim and Thummim successfully, yet it must also be concluded that the stones were essential to the work of translation.

Most of the early revelations to Joseph Smith were obtained by the use of the Urim and Thummim. Speaking of those early days the Prophet usually says, "I enquired of the Lord through the Urim and Thummim, and obtained the following." (*History of the Church*, Vol. I, pp. 33, 36, 45, 49 and 53.) The "stones in silver bows" seemed therefore, to have possessed the general power of making spiritual manifestations understandable to Joseph Smith.

The Prophet did not always receive revelations by the aid of the Urim and Thummim. As he grew in spiritual power, he learned to bring his spirit into such harmony with divinity that it became, as it were, a Urim and Thummim to him, and God's will was revealed without the intervention of external aids. This method is clearly, though briefly, expressed in one of the early revelations.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings; but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given from me. (See *Doctrine and Covenants*, 9:7-9.)

Similarly, the Book of Mormon sets forth the conditions which enable a person to receive divine communications without special outside means.

And when you shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (*Moroni* 10:4, 5.)

That is, truth may become known, when one places himself in harmony or tune with the requirements of the subject in hand.

The possession of the Urim and Thummim, with their purpose and use, really becomes a strong evidence of the truth of Joseph Smith's message. It is a commonplace of science that the senses of man are so poor as to make them inadequate to discover more than a small fraction of universal truth. Indeed, with unaided senses, man stands helpless before the many phenomena of nature. It is an equally elementary fact that aids to the senses of man, when found, open up larger and new vistas of knowledge. Every aid to human sense becomes, in fact, a door to a new field of scientific exploration.

The history of science is largely the story of the accumulation of aids to man's senses. By the use of a glass prism, ordinary sunlight is broken into the many prismatic colors; a sensitive thermometer reveals heat rays above the red end of the spectrum; a photographic plate reveals the existence of different rays at the violet end of the spectrum; uranium glass changes the invisible rays at the violet end of the spectrum into light rays; a magnetic needle makes known the presence of a low tension electric current in a wire; the magnetic currents over the earth are indicated by the compass; by X-rays the bones of the body are made visible; a great telescope is now being built which will enable the human eye to see light, of the intensity of a small candle, 40,000 miles away. Such examples might be greatly multiplied.

Joseph Smith was but a humble, inexperienced lad. He was assigned a tremendous task. His need of help such as the Urim and Thummim, until by mighty prayer and effort his body and spirit became spiritually "tuned," seems both logical and scientific.

(Concluded on page 37)



Foods such as salads, sandwiches, cold meats, fish, tomatoes—all need Tang, the perfect, year-around dressing. Better buy . . . quarts.

Hot cakes, waffles, French toast—need the rich, satisfying flavor of this delicious syrup. Better buy . . . Lumber Jack Syrup, preferred by men. In time or convenient jugs.



To give salads a lift—to make them rich, not flat, better buy . . . Nalley's Mayonnaise—the Mayonnaise that makes a meal a masterpiece.

The products of Nalley's are all "better buys" from the standpoint of quality and value for the money. Their superior flavors, upon which their popularity has been won, are not duplicated.

Note: Lumber Jack, with its pleasing imitation maple flavor, is a blend of fine sugars. Large quantities of U. & L. sugar are used in the making.

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Homing

VOICES AND VIRTUES

MANY a man, from peanut seller to politician, has made his fortune by his speaking voice. The silver-tongued orator, like the golden-throated operatic star, can turn his capital into cash. The men and women who can spellbind millions by their speech from pulpit, platform, stage, or broadcasting station are rare, and their rewards are commensurate with their talent.

No one can create such a voice; it springs largely from purely physical equipment, though it may be strongly fortified by training and intelligence. But everyone can develop a pleasant voice, perhaps even a beautiful one, except in cases of actual physical deformity. It is well worth while. Who wants to whine or bark, snarl or mumble his career away?

There is no simple rule for developing a beautiful voice. But years ago, playing one night with the other shrieking neighbor children under a street lamp, I heard a passing grown-up quote without comment to her noisy niece:

Her voice was ever soft,
Gentle, and low, an excellent thing in woman.

It was an accidental lesson in vocal training, but effective. As a motto for developing a conversational voice, King Lear's description of Cordelia is excellent—not only for woman, but for man or child also. Consider how unpleasant are the conversational opposites: strident, harsh, and blatant.

When one has achieved Cordelia's qualities of speech, another is needed to keep a voice delightful. It is

"The devil hath not in all his quiver's choice an arrow for the heart like a sweet voice"

By **SUSAN FULTON**

Formerly Speech Professor,
Parsons College



variety. This ideal of a beautiful speaking voice is illustrated by another childhood memory, from a story by the author of *Anne of Green Gables*. Some girls in a little country neighborhood were trying to get names for their missionary society quilt. Five cents put your name on an outside corner, ten cents in the center of a small block, and twenty-five cents in the center of the quilt. Somehow Sara Stanley and her cousins, Felicity and Cecily, failed to collect many names. Cecily, the most timid of all of them, suggested that they go to a crusty old bachelor nearby, and ask him to contribute. The thought almost scared them to death, but they went. He told them he didn't believe in foreign missions, and he didn't want his name on the quilt among a lot of old women's names; but he wouldn't mind giving them something if Sara Stanley, who had quite a local reputation as a story teller, would tell him one. Cheeks flaming with embarrassment, the "story girl" took up the challenge. When she finished, the delighted old curmudgeon gave her a dollar. But he asked her, before she went, to say the multiplication table. She began, "one times one." At first she felt indignant because she thought he was making fun of her.

WHERE HAS THE DARK GONE?

By Nell Cox

WHERE has the dark gone? It was here in the night
Just before Mother turned on the light.
I thought I'd ask Grandma; though she's blind and can't see,
She's the dearest Grandma and tells stories to me.

"Where has the dark gone?" Grandma so wise
Said, "It is hiding right here in my eyes."
Now the dark has no terrors; gone are my fears;
'Tis the same dark dear Grandma has lived in for years!

Homing

but by the time she reached "six times six" she had grown tolerant of his foibles; when she reached "nine times nine" she was pitying the trouble and folly in the world. Then she was sad, but soon she began to see a little hope, as if a tragic story had come to a turning point, and amusement bubbled up into her voice until when she reached "twelve times twelve," it sounded as if the multiplication table was the funniest joke in the world.

The man took a deep breath and said, "Well! The other day I read of a woman, 'Her voice would have made the multiplication table beautiful.' I did not believe that was possible. Now I know it is."

"A voice that would make the multiplication table beautiful!" That is what we want. After all, why should it be hard to obtain? Beginning with a soft, gentle, low voice, which anyone can have for the trying, unless his vocal organs are deformed or abnormal, we need only build on that for flexibility, variety, interestingness.

That leaves two questions: How to acquire a soft, gentle, low voice is the first. The second is how to acquire flexibility, which will make a voice expressive and consequently interesting. The advantages of a beautiful voice are obvious in every form of social life. As Byron said: The devil hath not, in all his quiver's choice An arrow for the heart like a sweet voice.

Except occasionally for a professional student of the subject, it is almost useless to try to learn physiological facts about voice production in the hope of drawing helpful conclusions from them. In spite of all the years it has been studied, voice culture is still in the experimental stage. It still seems to be a fact that the best way to train a voice is by imitation—provided one can get a good model. In order to have a pleasant speaking voice, all one needs is determination and common sense.

IN VOICE training, one factor makes generalizations almost impossible. That is individual differences. To begin with, there are abnormalities caused by adenoids or tonsils or cleft palate or teeth too far apart. Moreover, the organs of speech belonging to one person always differ slightly in structure from those of every other. But even differences due to physical variety are not all that we

(Concluded on page 36)



"What Every Woman Knows"

Whether you're an "old hand" at baking, or a newly-wed beginner you'll get better baking results with dependable Globe "A1" Flour—milled to work perfectly with modern fast-creaming shortenings and modern ovens. Try Globe "A1" next time you need flour—your grocer sells it!

Your Folks Will Like These

ENGLISH BUTTER COOKIES

2 cups GLOBE "A1" Flour	½ teaspoon soda
1 cup sugar	1 large egg
	1 cup butter

Sift flour, measure, add sugar and soda and sift again. Rub in butter thoroughly and moisten with well-beaten egg. Add more flour if necessary, to make a stiff dough. Knead the dough well, shape into rolls, and place in refrigerator to become hard enough to slice thin. Make a mixture of beaten egg, ¼ cup sugar and fine chopped walnuts. Spread some of this mixture on each cookie and bake in a hot oven (400°) about 8 to 10 minutes.



LISTEN TO "Mary Foster, The Editor's Daughter" KNX-KSFO 5:30 P. M. Every Monday Through Friday

Homing

(Continued from page 35)

find in voices. There are others due to emotional life, and sometimes they are the most important of all.

If one has a poor voice, and the defects are due to unchangeable structure of the vocal organs, he must make the best of it. But he should make sure of the cause. A person who has "talked through his nose"—that is, without nasal resonance—because of adenoids, and has the adenoids removed, often goes on talking in the same distressing way. Habit has so accustomed him to the sound of his own voice that he does not realize how it might be improved. If his attention is called to the trouble, he may learn to speak with good nasal resonance. Most cases of adult lisping, or inability to pronounce other consonants than s, have no organic root but are due to laziness. Most children lisp or transpose consonants when they are learning to talk, but ordinarily these childish habits are overcome as the child masters the language. Sometimes these habits persist. The longer they last the harder they are to get rid of, but they can be eliminated.

Before one becomes discouraged with his voice, he must be sure of another thing: namely, that his normal, everyday voice, if unpleasant in some way, has not become so by imitation rather than by nature. There are very few voices which cannot be trained to be pleasant. There are all too few which are. It is so easy to be influenced. In grade school it is often possible to tell how pupils will talk by listening to the teacher. For that reason a certain school superintendent will never hire a teacher until he has heard her talk. When we are quite young, learning how to master our voices, it is only natural that we should pattern them after the voices we hear most. A whining or shrill-voiced mother will be annoyed by hearing her children whine or shriek. The apocryphal Indian children reared by the wolves had wolf-sounds for voices, because that was all the speech they knew. The variations in American speech between Boston and the Middle West or the South are not due to inheritance, but to imitation. But any one who has a shrill voice, or a harsh voice, a level voice or a guttural voice, should exchange it for a pleasanter type immediately.

Ideas of beauty in voices differ,

but everyone knows and likes a pleasant voice. This is the answer to the first question: "How acquire a soft, gentle, low voice?": Be pleasant. Be calm and kind. Your vocal organs will do the rest by themselves.

UNLESS its owner is an accomplished actor, a voice will betray the emotional state of a speaker. A student secretly depressed attended dramatic school one summer. "A pleasant voice, but too sad," the head of the school criticized. Back in college, she studied speech. "You speak well," said the professor, "but why so sad?" In graduate school in another state, the head of the speech department made the same complaint. Unanimous in their criticisms, the teacher never could suggest any remedy but cheering up. Eventually it worked.

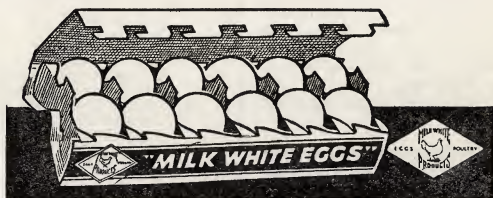
Voices also give intellectual impressions. You can measure the importance a speaker attaches to his thought by the time he takes to say it. Once in a while some pompous person trains himself to talk as if he were responsible for the welfare of nations, and takes half an hour to make some trite remark about the weather, but most of us are better judges of what we say, and rattle on at a great rate. For anyone who talks too fast, the advice should not be to slow down, but to think more. No one wants to talk so fast as to appear scatterbrained; neither does anyone wish to be so weighted down by self-importance that he extracts words from his mind as if they were teeth.

Then, how acquire flexibility? This would not be a serious problem if we were not trained from childhood to conceal our emotions as much as possible. Vocal flexibility comes from changes in tension in the muscles involved, and these changes come from changes in the whole body, which are the expression of an emotional state. Normally, all one needs to do is to think and feel deeply, and the voice will take care of itself. But if you have taught yourself a level voice, intended to conceal instead of to reveal meaning, or have the habit of talking in a monotone, or breathlessly as if you are frightened, or gutturally as if you are a little angry or gruff, you must first make up your mind to express beautiful thoughts and feelings in the most effective way possible, and then go ahead and do it.

There will always be times for every speaker when he wants to express gloom or sorrow or anger or indignation, but his voice will take care of those when they come. No need to practise them! Cultivate instead an appreciation of the finer sensibilities, and do not be afraid to show it in your voice.

Flexibility is simply the result of changes in thought and feeling. There are vocal exercises by which it can be increased artificially, but they are not half so valuable as rich experience. The old-fashioned virtue of a kindly disposition and an understanding mind will do more to create a pleasant voice than all the exercises in all the speech books yet written.

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Homing

THE COOK'S CORNER

By Barbara Badger Burnett

Filled Baked Potatoes

Bake medium-sliced potatoes. Cut slice from top, scoop out potato, mash and season with salt, Clover Leaf Butter, and Clover Leaf Milk. Fill potato shells half full of Deviled Crab. Pile potato mixture on top and brown in a hot oven.

Deviled Crab

- 1 cup Three Diamonds Brand Crabmeat
- $\frac{1}{4}$ cup mushrooms, chopped fine
- 2 tablespoons Clover Leaf Butter
- 2 tablespoons Globe A1 Flour
- 1 cup Clover Leaf Milk
- 2 Milk White egg yolks
- salt and pepper
- 1 teaspoon finely chopped parsley

Make a sauce of the butter, flour, and milk. Add the beaten egg yolks, seasoning, crabmeat, and mushrooms. Cook three minutes and add the parsley. Put in potato shells or rankins, and bake in a hot oven for ten minutes.

Noodle Delight

- 1 package Globe A1 Noodles
- 1 pound round steak ground
- $\frac{1}{2}$ pound pork steak ground
- 1 onion chopped
- 1 can corn
- 2 cups tomato sauce
- American cheese

Brown the onion in a frying pan, add meat, and fry until brown. Add corn and tomato sauce and simmer for two minutes. Cook noodles in boiling salted water until tender, drain. Put alternate layers of noodles and meat in a casserole, sprinkle each layer with cheese, saving some for top. Bake in a moderate oven for thirty minutes.

Tomato Jelly Ring

- 2 cups tomato juice
- 1 small bay leaf
- 3 or 4 cloves
- 2 slices onion
- salt and pepper
- 1 teaspoon lemon juice
- 1 package Royal Lemon Gelatin
- 1 cup finely cut celery
- 1 cup shredded cabbage
- salad dressing

Simmer tomato juice, bay leaf, cloves, and onion for fifteen minutes. Strain, add seasoning and lemon juice. Measure liquid and add enough hot tomato juice to make 1 cup. Pour over gelatin and stir until dissolved. Chill until partially set. Add celery and turn into a 7-inch ring mold. Chill until firm. Turn onto a service plate. Fill the center with shredded cabbage and garnish with lettuce and stuffed olives. Serve with Nalley's Tang Dressing.

Caramello

- 1 package Carmel Kre-Mel
- $\frac{1}{2}$ cup cold Clover Leaf Milk
- $\frac{1}{2}$ cups hot Clover Leaf Milk
- $\frac{1}{2}$ cup brown sugar
- 1 cup Clover Leaf Whipping Cream.

Dissolve the Kre-Mel in cold milk, add hot milk, and stir until it comes to a boil. Add brown sugar. When cold, add whipped cream and mix well. Pour into glasses and chill. Serve with whipped cream and chopped nuts.

Miss Saylor's

UNUSUAL CANDIES

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Use Miss Saylor's delicious bars for favors. Their lovely foil wraps will enhance the sheen of your silver and napery.



Fill the buffet compotes with Miss Saylor's Unusual Chocolates and exotic pastels because many guests prefer Miss Saylor's candies for dessert.



For the bridge tables place small dishes of Miss Saylor's foil wrapped candies within easy reach. They're wonderful after a full dinner and to relieve party strain.

Miss Saylor's Unusual candies, fresh and fragrant, from penny mints to \$5.00 boxes

If your favorite stores do not have them write...

MISS SAYLOR'S CHOCOLATES, INC.
ALAMEDA, CALIFORNIA

Cinnamon Rolls

- 1 cake Fleischmann's Yeast
 - $\frac{1}{2}$ cup luke warm water
 - $\frac{1}{2}$ cup Clover Leaf Butter
 - 1 cup Utah Beet Sugar
 - 1 teaspoon salt
 - 1 cup hot mashed potatoes
 - $\frac{1}{2}$ cup potato water
 - $\frac{1}{2}$ cup Clover Leaf Milk
 - $\frac{1}{2}$ Milk White Eggs
 - Globe A1 Flour to make a stiff dough
- Dissolve the yeast in lukewarm water.

Combine the butter, sugar, salt, potatoes, potato water, and milk. When cool, add yeast and beaten eggs. Stir in enough flour to make a stiff dough. Knead thoroughly. Cover and place in refrigerator until ready to use. Let dough rise for 1 hour before using. Roll $\frac{1}{4}$ inch thick. Brush with melted butter. Sprinkle with sugar, cinnamon and raisins. Roll up and slice in inch thick slices. Let rise until double in bulk and bake in a moderate oven. Frost while warm.

It Happened In Mexico

(Concluded from page 22)

were placed in that tomb after Cor-
tez came?"

"No. Many, many years before."

"Perhaps one thousand years?"

"Possibly."

"For all you know they might have been there two thousand years, or even longer?"

"Yes. No one seems to know nor care. You are the first man that ever doubted the first statement I made. Why do you ask?"

That question will not be answered here. However, a study of the Book of Mormon might make the story of these things read like an open book.

Evidences and Reconciliations

(Concluded from page 33)

It should be noted also that the Prophet does not enter into any argument to prove the necessity of the use of the Urim and Thummim. His simple mention of them argues strongly for his veracity. An impostor would probably have attempted an explanation of the "seer stones."

The Urim and Thummim were aids to Joseph's spiritual senses. How they operated is not known. For that matter, the methods of operation of most of the aids of man's physical senses are not understood. Joseph's claim to the need of such aids becomes an evidence for the truth of his life's labor.

—J. A. W.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

STAKE CONFERENCE CHANGES

The following letter by President Clawson is self-explanatory:

To Presidents of Stakes

November 20, 1939

Dear Brethren:

Beginning with the year 1940 the auxiliary conventions will not be held in connection with quarterly conferences. All of the quarterly conferences will major the Priesthood work—two being devoted largely to Melchizedek Priesthood, one to missionary work, and one to the Aaronic Priesthood. Schedules and programs will hereafter be sent to you.

It has been decided to hold the annual stake conventions of the auxiliary associations as nearly as may be on union meeting dates in the respective stakes. This action is taken to reduce as much as possible the meetings and travel of the people in the stakes. It will be understood that the auxiliary association holding its annual convention in the stake on union meeting day shall be accorded preference over other organizations on that day so that it may enjoy full attendance of its workers and the attention of stake and ward authorities.

Very sincerely yours,

THE COUNCIL OF TWELVE

By Rudger Clawson, President

AN APPEAL FOR REPORTS

THE above letter by President Clawson announcing that every stake quarterly conference during 1940 will be a Priesthood conference emphasizes the importance of promptly making and sending in Quarterly Reports. The data asked for by these reports are greatly desired at President Clawson's office at least two weeks before the date of the conference.

Will all stake Melchizedek Priesthood committees take notice and plan that these reports shall be sent to this office within ten days of the close of the quarter? Prompt action by quorum and stake officers will give great satisfaction both to themselves and to the General Authorities. "A word to the wise is sufficient." Thanks, brethren.

ANTI-LIQUOR-TOBACCO COLUMN

IS IT O. K.?

"Is it O. K. . . . ?" "Certainly," was our reply to the question whether or not it would be O. K. for stake and local campaign committees to initiate things to do in furthering the campaign. "It is not only their privilege but their duty to be active and do anything and everything that will help the work along," we went on to say. Playlets, dramas, songs, pictures, billboards, special meetings, urge of public officials to enforce anti-narcotic laws relative to minors, early closing of liquor stores, cooperation when requested with schools and civic bodies in anti-narcotic and character education, etc., etc., are a few suggestions.

Let committees, quorums, boards, and others interested be on their toes to do what they can to help in the good work. But where you propose important special activities be sure you have the approval of your stake presidency before going ahead.

The General Committee will continue sending material and suggestions to the field. Make it a practice to scan this as well as other columns of the Era.

THE SUNDAY SCHOOL PICTURE

IN THE month of October the Deseret Sunday School Union Superintendency sent to the Sunday School Superintendents of every stake a record and a film entitled "Out of the Game" and "Dizzy Shows His Album."

This is a contribution to the campaign for the non-use of liquor and tobacco. Instructions accompanied the record. The plan is to show this material in every Sunday School of the stake, using for this purpose the sound and picture projecting machine owned by the stake.

OTHER MATERIAL

ANOTHER very interesting record and film entitled "Five Years of Repeal," etc., is also being sent out to every stake committee chairman, accompanied by instructions as to its use.

Further, there will be sent to every stake that can use them some slides carrying temperance quotations from authoritative sources. These slides are for use in moving picture shows—in ward recreation halls, commercial show houses, etc. It is proposed that two or more slides shall be projected during the program on the screen for a few seconds between scenes. The use of these slides, where feasible, will un-

doubtedly greatly enhance interest in the campaign. By their use the public will be most widely and easily reached. This will prove to be a popular way of keeping people interested in the campaign.

ALCOHOL AND ACCIDENTS

"WE NEED no statistics to tell us that drinking drivers and pedestrians constitute a serious present-day traffic menace. The fact that drunk-driver arrests reach their peak on Saturday indicates that the problem of drinking at the nineteenth hole, or the football game, or the week-end party, remains a grave one; the fact that such arrests climb to their peak between midnight and two a. m. means that many persons still drink heavily at roadhouses and night clubs and then try to drive home.

"The time will come when driving after drinking will be placed in the same category with carrying concealed weapons, robbery, incendiarism, and other misdemeanors about which there is absolutely no question in the public or official mind. It will come through legislation, improved court procedure, and the development of adequate test methods."—Quoted from a pamphlet entitled *Let We Regret* by The Travelers Insurance Co.

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

IN the 1939 budget assignments suggested by the central committee were the following: "Assignments to be given to every stake alike: (a) Rehabilitation of quorum members. In addition to other assignments, it is further suggested that every quorum in the region undertake to assist at least one unemployed quorum brother obtain permanent employment in private industry or to establish him in some form of agricultural pursuit or business that will make him independent." The following reports are typical:

The Elders' Quorum of the Buhl Ward, Twin Falls Stake, reports that through the efforts of the quorum one member has been placed in a permanent position.

The quorums in Providence First Ward, Logan Stake, report that three members have been taken off relief, one Adult Aaronic Priesthood member, one High Priest, and one Elder.

(See also report from 250th Quorum of Seventy on opposite page.)



(TOP) MEMBERS OF THE 250TH QUORUM OF SEVENTY

First row, kneeling: Gerald G. Robertson, president; Lyle Palmer, secretary; Owen Gladwell.
 Second row: B. Y. Harbertson, senior president; John Van Drimmelen, president; Frederick P. Rice, president; Otha Stephens, William E. Buck, Everett C. Harris, president; Robert Wheeler, Gene L. Stoman, H. Guy Child.
 Third row: Orson Thornblad, John Pope, Louis Zaugg, Neil C. Clegg, Hollis V. Allen, Rulon J. Harper.
 Fourth row: Charley Manley, Alvin B. Stephens, Joseph W. Carlson, Vasco Laub, Robert Lacater.
 Fifth row: Gabriel C. Dieu, William F. Dame, Clarence R. Saunders, Roy Zaugg, John Robert Buswell, Ferrel Carter.

(BOTTOM) BANQUET HELD BY FIFTH QUORUM OF ELDERS, BURLEY STAKE, ATTENDED BY EIGHTY PER CENT OF QUORUM MEMBERS AND THEIR WIVES. STAKE PRESIDENT D. R. LANGLOIS SUBMITTED THE PHOTOGRAPH.

ACHIEVEMENT STANDARDS SET BY 250TH QUORUM OF SEVENTY

By B. Y. HARBERTSON

Senior President 250th Quorum of Seventy

(Editor's Note: The accompanying report, in itself a good example of the type desired from quorums of Seventy, was requested of the 250th Quorum of Seventy, made up of members residing in the 14th Ward, Mount Ogden Stake, at the time it was selected to give a demonstration of a weekly activity meeting, council meeting, and monthly quorum meeting at the Priesthood union meeting of the stake held in September. It represents splendid achievement.)

The 250th Quorum of Seventy consists of forty-five members. The records show forty-eight enrolled, by which figure we have to abide until the end of the year. We have an average attendance of from forty to sixty-seven per cent at our weekly activity meetings, and were awarded a prize of \$5.00 by the stake for having the best attendance at Priesthood meeting. Out of the forty-five members, we have a standing excuse for seven on account of work.

Of the forty-five members we have thirty-nine who are actively engaged in Church work. At present there are two members on foreign missions, two on home missions, and we also have the wives of two Seventies on home missions. The quorum has helped support one missionary the full year to the extent of \$10.00 a month, and another missionary part of the year in the same amount. One missionary has recently returned home and the other missionary has been home a few months.

The quorum is divided into five committees: namely, the Personal Welfare, Class Instruction, Church Service, Miscellaneous Activity, and Missionary Fund

committees. All committees are fully organized and are doing some very good work. We also have a member on the stake Anti-Liquor-Tobacco Committee.

The quorum, through the Personal Welfare Committee, has been helping some of the more unfortunate members with work in their homes, and at present is engaged in helping a member build a new home.

Through the Miscellaneous Activity Committee and assisted by the Elders and High Priests, the quorum sponsored a benefit party to raise funds to purchase the land on which to build a new home for a member of our quorum. This committee has also been active in our monthly socials.

The quorum holds regular monthly quorum meetings and socials. We feel that a closer social spirit comes from this type of activity. The quorum at present is working on a minstrel show, which they expect to put on the first of December [1939], for the purpose of raising funds to continue with our monthly socials. We are also working on a Seventies' chorus, which has been on a vacation. This chorus did some very commendable work during the last year, going to different wards throughout the county, furnishing the entire program, speakers and music, for sacrament service.

The Class Instruction Committee has conducted regular lessons in our weekly and monthly meetings, and has given us some very fine instructions.

The quorum, through the Church Service Committee, has conducted a very successful temple excursion and has been doing some very good work in Ward Teaching.

We have, through the help of the Personal Welfare Committee, completed an index file, and have some valuable information on each member of the quorum.

The rehabilitation work has been carried out, and some very fine results have been accomplished.

At present, all members of the quorum have employment and seem to be in good health. We feel that the quorum, as a whole, is in a very much more improved condition than it has been, and we are bending every effort possible to see that even more will be accomplished in the future.

Melchizedek Priesthood Outline of Study, February, 1940

TEXT: *Priesthood and Church Government.*
 (See supplementary readings, problems, and projects below.)

LESSON IV

THE NATURE AND PURPOSE OF PRIESTHOOD
 (Read Chapter 2, pp. 32-36.)

- I. The Plan of Salvation on earth
 - a. Operates through free agency and self-effort of man
 - b. Man delegated by God to carry out provisions of plan
- II. Priesthood such delegated authority (See Supplementary Readings 1, 2, 3)
 - a. Held by intelligences in heaven, by man on earth
 - b. Instrumentality of divine law
- III. Without beginning and without end
 - a. Priesthood an everlasting principle (See Supplementary Readings 4)
 - b. Endures term of faithfulness
- IV. Priesthood essential for many things
 - a. For carrying out plan of eternal progression

1. Individual guidance (See Supplementary Readings 5)
2. Group guidance
- b. For continuous revelation
- c. For Church government
- d. For ultimate accomplishment of divine purposes

Problems and Projects:

1. Illustrate the principle of delegated authority by examples from fields of common experience: business, government, etc.
2. How would you define Priesthood in the light of what you have learned about its source, its delegation, its purposes?
3. Distinguish between the power of the Priesthood and other delegations of power which God may grant to faithful men everywhere (not Priesthood-bearers) for the accomplishment of certain righteous purposes.

(Continued on page 40)

(Continued from page 39)

4. What does it mean to you to know that, pending your faithfulness, your Priesthood is eternal?

LESSON V

THE POWERS OF THE PRIESTHOOD
(Read Chapter 3, pp. 37-43.)

- I. Priesthood implies power
 - a. To create worlds
 - b. To redeem worlds
- II. "And these signs shall follow . . .": gifts of the spirit a Priesthood endowment
 - a. Revelation
 - b. Discernment
 - c. Healing
 - d. Translation
 - e. Power over evil (See Supplementary Readings 6)
- III. Power to perform ordinances (See Supplementary Readings 7)
- IV. "Go ye into all the world": power to preach the word
- V. Binding in heaven and on earth
 - a. Calling of Elijah
 - b. "Covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, expectations"

Problems and Projects:

This lesson could furnish an occasion for brief testimonies from as many members of the class as there is time for, each relating a personally experienced manifestation of some phase of the power of the Priesthood.

LESSON VI

PRIESTHOOD AND THE CHURCH
(Read Chapter 4, pp. 44-48.)

- I. As is the Priesthood, so is the Church
 - a. Church established by Priesthood
 - b. Church dependent on Priesthood
 - c. A "kingdom of priests": no priestly caste (See Supplementary Readings 8)
- II. Church organized to carry out God's purposes
 - a. As agency of Priesthood
 - b. As Kingdom of God on Earth
- III. Authority needed
 - a. Distinguishing characteristics of Church
 - b. Genuine power in all ages
 - c. Conviction not enough
- IV. "For the perfection of the Saints"
 - a. Revelation through proper channel to guide Church
 - b. Concern of Church: that all may understand
- V. Government of Kingdom of God
 - a. Committed to Church
 - b. Responsibility of Priesthood

Problems and Projects:

1. Explain: the organization of the Church begins with the Priesthood.
2. Can you trace the relationship between Church and Priesthood as it has been unfolded during this last dispensation? What events, what revelations make the relationship particularly clear?
3. Criticize or defend the absence of a priestly caste in the Church. Would Church government be more efficient if Priesthood office were limited to a trained few? How is it possible to qualify a body of lay members to act as a "kingdom of priests"?
4. Imagine the Church without the Priesthood. What role would the Church then play in our lives? How does the picture differ from that of a Priesthood-motivated Church?

SUPPLEMENTARY READINGS

For Priesthood and Church Government

1. *The Foundation of Authority.* The authority of the Priesthood is often misunderstood. It is frequently the rock upon which spiritual shipwreck is suffered. The power or right to command or act is authority. In the beginning, man, conscious and in possession of a will, reached out for truth and gained new knowledge. Gradually, as his intelligence grew, he learned to control natural forces as he met them on his way. Knowledge, properly used, became power; and intelligent knowledge is the only true foundation of authority. The more intelligence a man possesses the more authority he may exercise. Hence, "the glory of God is intelligence," and "intelligence is the pathway up to the gods." (*Rational Theology*, p. 111.)

2. *Absolute Authority.* Such high authority, based on increasing intelligent knowledge, may be called absolute authority. All other forms, and many forms exist, must be derived from absolute authority, which is the essence of all authority. Absolute authority which cannot be fully comprehended, does not mean that full knowledge or full power has been gained over anything in the universe. The universe will forever reveal its secrets. By absolute authority is meant the kind of authority that results directly from an intelligent understanding of the things over which authority is exercised. Authority can, therefore, be absolute only so far as knowledge goes, and becomes more absolute as more knowledge is obtained. The laws of God are never arbitrary; they are always founded on truth. (*Rational Theology*, p. 111.)

3. *Derived Authority.* Anyone possessing the absolute authority resting on high intelligence may often find it necessary or convenient to ask others to exercise that authority for him. That leads to derived authority. It does not necessarily follow that those who are so asked, understand the full meaning of the authority that they exercise. The workman in a factory carries out the operations as directed by the chief technician, and obtains the desired results, though he does not to the same extent understand the principles involved.

Every person who has risen to the earth-estate possesses a certain degree of absolute authority, for he has knowledge of nature which gives him control over many surrounding forces. Every person possesses or should possess certain derived authority, not always wholly understood, which is exercised under the direction of a superior intelligence. (*Rational Theology*, p. 112.)

4. Joseph Smith, when he translated these records by the aid of the Urim and Thummim, had not yet received any Priesthood, so far as his temporal existence was concerned. He did hold the Priesthood before he came here

upon the earth. You will find this recorded in a sermon delivered by the Prophet Joseph, showing that not only he, but also all of the faithful that have received the Priesthood here in this life, were ordained before the foundation of the world. Consequently, they had the ordination; that ordination was after the order of Him who is from all eternity to all eternity, an everlasting Priesthood. (Orson Pratt, *Journal of Discourses*, 22:28.)

5. The Priesthood conferred on man confers power which every man may exercise with respect to himself and the Lord. By the authority of the Priesthood he has a right to commune with God in prayer or in other ways, and has, as it were, the right to receive communications in return from the intelligent beings about him, so that his ways may be ways of strength and pleasantness. Man's own work should be inseparably connected with the power of the Priesthood which he has received. (*Rational Theology*, p. 114.)

6. An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through his life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood—the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual. (*Brigham Young Discourses*, p. 205.)

7. No wonder Paul had to arise and be baptized and wash away his sins. No wonder the angel told Cornelius that he must send for Peter to learn how to be saved: Peter could baptize, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the Priesthood. (*Teachings of Joseph Smith*, p. 265.)

8. The Priesthood of the Church are the army of the Lord. The record of their ministrations, throughout a century, at home and in foreign lands, in teaching the Gospel to the nations, and in providing comforts for their loved ones at home, is one of the most entralling and remarkable stories of human devotion to, and sacrifice for, a cause. It is by the possession of an authoritative Priesthood that the Church of Jesus Christ of Latter-day Saints may be distinguished from among the many churches of the day. (*Studies in Priesthood*, p. 29.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPIC—EDITED BY JOHN D. GILES

STANDARD QUORUM AWARDS TO BE SPECIAL PROJECT OF PRESIDING BISHOPIC DURING 1940

AN effort to more than double the Standard Award Quorums throughout the Church during 1940 is to be made by the Presiding Bishopric. The success of this plan for encouraging quorum members to reach high standards in the conduct of quorum work and activities has influenced the decision to make this one of the major projects for Aaronic Priesthood during the coming year. On this page are printed the requirements for the Standard Quorum Award, which unquestionably are within the reach of every quorum in the Church.

Reports from quorums which have received the Standard Award are so encouraging and the results so stimulating that an effort is to be made to interest the stake and ward officers in charge of Aaronic Priesthood throughout the Church to undertake the Standard Quorum Award program at the beginning of the year. As the activities provided for in the Standard Quorum Award include all the major activities of quorum members, the motivation of this program will increase activity in every department. Standard Quorums during 1939 show a substantial increase over 1938, but in view of the helpfulness and encouragement given to quorum members to reach the standards set by the Presiding Bishopric the benefits of this plan are to be carried to every quorum if possible.

Requests have been made by the Presiding Bishopric that at the end of each year members of the Stake Aaronic Priesthood Committee visit each ward, check the records of each quorum, and then certify the result to the Presiding Bishopric where any quorum has complied with the requirements of the Standard Quorum Award. The Award, with suitable letters of commendation, will be sent to stake officers for presentation, preferably in the Stake Priesthood meeting or in connection with the Stake Conference. The awards are made directly to presidents of quorums and in some stakes all members of quorums are called to the stand when the presentation is made. Requirements for the Standard Quorum Award are printed herewith:

THE STANDARD QUORUM AWARD

A standard quorum is one where the following standards have been met:

1. Set up and follow a yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric.

2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations.

3. Have an average attendance record of sixty per cent or more during the year.

4. Have seventy-five per cent or more members fill assignments during the year.

5. Have seventy-five per cent or more members observing the Word of Wisdom as shown by the annual report of the bishop of the ward.

6. Have seventy-five per cent or more of the members who earn money during the year pay tithing, as shown on the annual report of the bishop of the ward.

7. Have fifty per cent or more members participate in two or more quorum service projects.

EMPHASIS PLACED ON FOUR AARONIC PRIESTHOOD PROJECTS FOR 1940

STAKE and Ward Aaronic Priesthood Quorum Supervision, the Aaronic Priesthood Extension Plan, Gathering of Fast Offering by Deacons, and the Adult Aaronic Priesthood Program are to be given special emphasis during 1940 by the Presiding Bishopric. Under plans now being developed, requests for special attention to these four projects will be carried to every stake in the Church. These four projects, including as they do practically every phase of Aaronic Priesthood activity, are to be given special stress in the hope that a much larger percentage of the Aaronic Priesthood may be reached through this plan. Through special programs in connection with stake conferences, the columns of *The Improvement Era*, and special bulletins, operation of the four plans, where not understood, will be explained, and every possible effort be made to have each of these programs accepted wholeheartedly in every ward and stake in the Church.

With the indication that 1939 reports will show one of the most favorable records in recent years in Aaronic Priesthood activity, it is believed that a still better record can be made in 1940. The special emphasis in each of the programs will be given through activity and the encouragement of every member of the Aaronic Priesthood to participate to the fullest extent in every program with which he is associated.

TRAINING FOR THE PRIESTHOOD

THE importance of proper training of boys before receiving the Priesthood cannot be overestimated. For some months previous to the time when a person is selected for ordination to an office in the Aaronic Priesthood,

the bishopric and ward supervisor of deacons should have such person in training. The boy should show an appreciation for the Gospel. He should manifest faith and have good habits. He should show a willingness to do the things asked of him. The bishopric should assure themselves that he has fulfilled these requirements. No one should be ordained to any office in the Priesthood who does not understand the duties and responsibilities thereof.

The Primary Association course for boys from eleven to twelve is designed to assist in this preparation for the Priesthood. Closer cooperation is urged between the supervisor of Deacons and the leaders of the Guide class in the Primary Association. While the Primary Associations assist in the preparation of boys for ordination, the responsibility still rests with the bishopric and supervisors.

When the bishopric is satisfied that the candidate is prepared to receive the Priesthood, his name should be submitted to the congregation of the Saints for approval.

PREPARATION REQUIREMENTS OF THE AARONIC PRIESTHOOD

1. A boy must be twelve years of age or over.
2. He must have been baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.
3. He should know the Articles of Faith and be able to explain each in his own words.
4. He should know the story of Aaron from the Bible, and the story of the restoration of the Aaronic Priesthood in these days.
5. He should know what Priesthood means and show respect and reverence for those who hold it.
6. He should be able to open or close a meeting with prayer.
7. He should know something about the Word of Wisdom and be living it.
8. He should know the names of the General Authorities of the Church, and the officers of his own stake and ward.
9. He should know something about the law of tithing and be a tithpayer.

DUTIES OF AARONIC PRIESTHOOD

AS a guide to bishoprics and quorum supervisors, this list of duties of the three offices of the Aaronic Priesthood is suggested:

WHAT PRIESTS MAY DO:

Administer the Sacrament
Baptize under the direction of the bishopric
Ordain other Priests, Teachers, and Deacons

(Continued on page 42)

Aaronic Priesthood

(Continued from page 41)

Train Teachers and Deacons in their duties
 Officiate in Sacramental meetings
 Speak in Church meetings
 Act as a ward teacher
 Y. M. M. I. A. or Sunday School officer
 or teacher

A member of a ward choir
 Visit the homes of the Saints with special messages
 Visit and encourage quorum members to attend meetings
 Bear testimony in fast meeting
 Prepare for a mission
 Be baptized for the dead in the temples
 Assist the Elder when occasion requires
 Help the bishopric with careless boys
 Assist in the care of Church buildings

WHAT TEACHERS MAY DO:

Preside over the Teachers' quorum
 Prepare the Sacrament table
 Assist at baptisms
 Act as ward teacher
 Speak in Sacrament meetings
 Officer in the Sunday School
 Be baptized for the dead in Temples
 Act as usher at ward meetings
 Messenger for the bishopric
 Visit delinquent quorum members
 Assist in caring for meetinghouse

WHAT DEACONS MAY DO:

Preside over the Deacons' quorum
 Assist the Ward Teacher when occasion requires
 Pass the Sacrament of the Lord's Supper
 Visit neglectful quorum members
 Assist ushers
 Collect fast offerings
 Assist in preparing and caring for the meetinghouse.

SOUTH DAVIS STAKE DEVELOPS SPLENDID AARONIC PRIESTHOOD CHORUS

UNDER the direction of C. H. Blake, an Aaronic Priesthood chorus of seventy-five members has been organized in South Davis Stake. This group recently furnished the music for the stake conference and won wide acclaim by their excellent work.

DECLO WARD CONDUCTS SUCCESSFUL POTATO PROJECT

DECLO WARD of Burley Stake has just completed a very successful potato project in connection with the Church Welfare plan. Under the direction of Earl C. Osterhout, a member of the adult Aaronic Priesthood, four acres were planted with potatoes, the crop yielding one thousand bags of one hundred pounds each. The seed was donated and the members of the Aaronic Priesthood did all of the irrigating, cultivating, and harvesting of the crop. A number of members of the adult Aaronic Priesthood participated in the project.

On October 7th, the call was made

to harvest the potatoes, forty-eight men and boys responding. Two tractor potato diggers, one horse-drawn digger and two trucks were donated. During

the day the entire crop was dug and stored in a potato cellar. Pictures on this page indicate the extent of activity in this very successful project.

WORD OF WISDOM REVIEW

TAX CLAIMS OF LIQUOR INTERESTS MISLEADING

DECLARING that the high-pressured sales program of the liquor traffic, now diverting billions of dollars annually from other business, was seriously retarding return to industrial prosperity, Mr. Henry M. Johnson, of Louisville, Kentucky, President of the American Business Men's Research Foundation, today announced that the organization plans for the coming year a series of far-reaching surveys of liquor's increasing menace in various fields of American business activity, including insurance, automobile, property values and rentals, residential construction and employment.

Said Mr. Johnson:

Business men are becoming aroused over the fact that much of the fifteen billion dollars (\$15,000,000,000) have been diverted from the income of retail merchants in necessities and wholesome luxuries during the past five years as a result of the relegalized liquor traffic's program of sales solicitation.

Mr. Johnson stated that he has received wide commendation for the Foundation's recent studies on the part now being played by alcohol in the insurance field.

Asserted Mr. Johnson:

On the basis of purely factual records

now being revealed, the relegalized liquor traffic in the United States is becoming an increasingly damaging factor in reducing the purchasing power of millions of homes and thereby diminishing the naturally expected expansion of the retail trade which has already suffered so severely during the years of depression and recession.

The Foundation agrees with the views of Roger Babson and members of the Advisory Council, that more than to any other single factor, the liquor traffic is a great contributing cause of unemployment.

Thoughtful business men throughout the country are beginning to see clearly that even \$500,000,000 or a billion dollars received from Federal, State, and local taxes do not by any means amount to more than a fraction of what the traffic is costing industry and the people as a whole in money diverted from legitimate channels, and in public demands and requirements for dealing with relief destitution, disease and crime caused largely by drink.

The brewers take out of the people's pockets more than \$8.50 (eight dollars and fifty cents) for every dollar of tax they pay the government. (The total beer tax paid the United States government in 1938 was \$273,192,458.29; the gross retail receipts of the brewing industry in the same year were approximately \$2,156,574,960.)

DECLO WARD, BURLEY STAKE, HARVESTING 100,000 POUNDS OF POTATOES IN PRIESTHOOD WELFARE PROJECT.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for February, 1940

LOYALTY

ONE of the most desirable and ennobling traits of character is loyalty. The person in whose life loyalty has been made a cherished virtue is fortunate indeed.

Loyalty, too frequently, has been associated only with respect to the nation or the country in which a person lives. Considered as a broad general principle it includes far more than that.

Loyalty to our Father in Heaven should be the beginning point. Surely every Latter-day Saint understands that our first obligation is to our Creator and that loyalty to Him is expected of us all.

Loyalty to the Church and its teachings should be, and logically is, closely associated with loyalty to the Lord. One follows the other in natural sequence.

Loyalty to those whom the Lord has appointed to preside over us in the Church, in the stake and in the ward, is essential to our own progress and the progress of the Church.

Loyalty to our own ideals and standards will, of course, include loyalty to all to whom loyalty is due, and should form the basis of all expressions of this soul-developing characteristic.

Loyalty to our friends and associates, to our families, to employers, and to others whose relationships with us entitle them to our allegiance will be a matter of course if we have thoroughly established in our lives the priceless practice of loyalty to our own ideals and standards.

Loyalty to country, the most frequently associated with considerations and discussions of this indication of faithful devotion, will follow only if and when we have established loyalty to our own ideals and standards as a definite guide in our lives.

People depart from the paths of virtue and right living, only when they disregard their own standards. People become untrue to Church, country, employers, and friends only when they lay aside their own convictions of right and wrong.

As long as any Latter-day Saint remembers his own ideals and standards and follows them religiously the question of loyalty to all to whom loyalty is due, including our Father in Heaven, to whom our first devotion should be given, will never arise.

Loyalty is a glorious virtue. In all that it implies, it should be a guiding principle in the life of every Latter-day Saint.

A GUIDE TO WARD TEACHING

"THE teacher's duty is to watch over the Church always, and be with and strengthen them; and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the Church meet together often, and also see that all the members do their duty—And is to be assisted always, in all his duties in the Church by deacons, if occasion requires."

As a result of that marvelous revelation, part of which was given on the day the Church was organized, there has grown one of the great movements of this Church. Approximately 22,000 of our brethren holding the Priesthood are carrying out to the best of their ability, the instructions of the Lord contained in the quotation just made.

One writer said that teaching is the greatest art in the world and upon proper teaching of the fundamentals of life rests the development of the

people of the world. No greater good can be done by any man than to implant into the hearts of both young and old a love of the Gospel of Jesus Christ. It is a special privilege—the word "privilege" is preferable to "duty"—for the ordained Priests and Teachers to labor as the Lord has directed, also our mature brethren who hold the higher Priesthood to labor in that office and calling also. Many of our bishops have sent returned missionaries, both men and women, to labor with those who have lost their first love for the Gospel.

The Church of Jesus Christ is so organized that every member, both male and female, has the privilege of contributing of his individual service in some office or calling to the success of the Church. This is essentially a Church of service.

No organization can replace that of the Ward Teachers. No organization can do more good in the family and home life of the Latter-day Saints than the Ward Teachers.

The Teacher is not appointed by any public body. He goes with the authority of the Holy Priesthood and the blessing of his brethren who called him to labor. He has the right to teach, preach, expound, exhort, and it is his special duty. He has been specially commissioned to watch over the Church, to be with it, strengthen it, and see that there is no iniquity, and particularly to see that the members of the Church meet together often and do their duty. Meeting together often means to attend the Sacramental meeting. Because such a great responsibility has been placed upon the teacher he should be above small gossip. He should be wholesome and clean in his habits, free from the sins of the world, and a doer of the word. It is an honor to be a Ward Teacher. He is a shepherd over the flock of Christ, and the bishop has placed upon him the duty of strengthening the members of the Church.

Before the Teachers go out to visit the homes of the Saints, they should have a word or two of prayer in secret, asking the blessings of the Lord upon their prospective labors. The Teacher should measure his success by the good impression that is left in the home. This can be done by tactful inquiry, faith-promoting talks, and personal sympathy for those who may be unfortunate. The message given to him by the bishop should be presented, this to be followed by such counsel and advice as the spirit of the Lord may dictate.

Each pair of Teachers should give particular attention to the indifferent boys and girls, to neglectful families, and by kindness, sincerity, love, and sympathy, try to encourage them.

Every Teacher should examine himself and see if he is prepared to teach; inquire of himself concerning the strength of his testimony, his love for his fellowmen, his willingness to be of service, whether he has buried wrongs he has suffered rather than talk about them. Particularly should the Teacher have a testimony that Jesus Christ is his Redeemer and that Joseph Smith is a prophet of God. Without these testimonies he cannot do his best.

In visiting homes the length of the visit and the time of the visit should be carefully considered by the Teachers. Too short a visit may not result in good; too long a visit may result in harm. If one good thought can be expressed and implanted in the hearts of the members of the family, good has been done. If after the Teacher has left, the family continues the conversation the Teacher may count his visit a success.

(To be Continued)

Genealogical Society

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

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*Assistant Treasurer and
Superintendent of Research Bureau*

ELLEN HILL,
Assistant Librarian.

YOUR OWN RESEARCH PROBLEM

ALL over the world today there is an increased interest in genealogical records. Are the members of our Church responding to that same urge to seek after their dead?

The importance of each individual's having a complete and acceptable record of his family and ancestors has been emphasized by all the leaders of our Church since the time of the Prophet Joseph Smith. Early leaders of the Church defined our responsibility and made earnest appeals for all members to make a correct and complete record of their genealogies. They also gave us a very definite idea of the eternal organization of families.

To guide all Church members in their research and temple work, our present leaders have similarly given instruction governing our duties in these matters.

A Prayer for True Research. At the dedication of the Salt Lake Temple, April 6, 1893, President Wilford Woodruff uttered a most eloquent dedicatory prayer, from which the following words are selected, as typical of what should be the constant prayer in the heart of every true genealogist in the Church:

O thou God of our fathers, Abraham, Isaac, and Jacob, we thank thee with all the fervor of overflowing gratitude that Thou hast revealed the powers by which the hearts of the children are being turned to their fathers and the hearts of the fathers to the children, that the sons of men, in all their generations, can be made partakers of the glories and joys of the kingdom of heaven. Confirm upon us the spirit of Elijah, we pray Thee, that we may thus redeem our dead and also connect ourselves with our fathers who have passed behind the veil, and furthermore seal up our dead to come forth in the first resurrection, that we who dwell on earth may be bound to those who dwell in heaven. . . .

And as Thou hast inclined our hearts to search out our progenitors, we pray Thee that Thou wilt increase this desire in our bosoms, that we may in this way aid in the accomplishment of Thy work. Bless us, we pray Thee, in our labors, that we may not fall into errors in preparing our genealogies; and furthermore, we ask Thee to open before us new avenues of information, and place in our hands the records of the past, that our work may not only be correct but complete also. (*The House of the Lord*, pp. 164-165.)

The Eternal Organization of Families. President Brigham Young once gave this clear-cut description of the organization of families in the Celestial Kingdom:

I will first set in order the true order of the Kingdom of God and how the families hereafter will be organized. In all the Kingdoms of the World you will find that there will be only one King, and all will be governed as one family. Every man will preside over his own family.

The order of redeeming our relatives originated in the Kingdom of Heaven.

If a grandfather is permitted to rule as King and Priest over his posterity, and the posterity are raised up as Kings and Priests to rule over their posterity, our grandfathers would call together a numerous host. I will show you the order of the Kingdom as regards my own family; one of my sons is placed here, another there, another there, and so on. Yet I shall be their ruler, savior, dictator, and governor. They will have an innumerable posterity, but all will join in harmony with my counsel. I shall console, comfort, and advise them all. You and your children will rise up and administer unto your children, and you will rule over your posterity, and they may get up into tens, hundreds, thousands, and millions. Yet all will finally join with Adam who will be the King of all (under Christ and he under God the Eternal Father); Seth comes next; Seth rules under his father and over all (his posterity); so this process will never end.

This is the order of the Kingdom of Heaven, that men should rise up as Kings and Priests of God. We must have posterity to rule over. (*Utah Genealogical and Historical Magazine*, 11:106-113.)

Our Individual Responsibility. In order for each person to reach this high exaltation in the Celestial Kingdom and become "perfect," he must be connected by the sealing powers of the Priesthood with all his progenitors who are dead, and likewise be connected by sealing with all his posterity to the last generation that lives upon the earth.

Hence, it becomes our clear duty to trace back the records of the families of each of our forefathers, and to compile a complete and correct record of the family of every one of our descendants. Every child in every family must be sought out and identified, and not one shall be missing when the record is complete.

Complete and Correct Records. We are taught that "as are the records upon earth that are truly made out, so are the records in Heaven." The organization of our families in Heaven is directly dependent upon the records of these families which we compile here upon earth, and the temple work done

and entered upon these records. Hence it becomes the sacred duty of each record-maker to prepare only such records as are absolutely true—that will stand every test of scrutiny and criticism. In his search he will encounter many printed genealogies that are erroneous; children in a family are omitted; other children are assigned to the wrong parents; wives are given to husbands they never married or to parents that were not their father and mother. Most frequently published records will be found woefully incomplete, omitting vital and essential data, lacking in rich historical experiences that bring the warm glow of life to family history. With our larger understanding of the purpose of research, and through a comprehension of the imperative need for true records, we must be satisfied with nothing short of the full truth.

Official Instructions on Research and Temple Work. The instructions governing research and the preparing of names for temple work under which we now operate, are these:

The first responsibility in research of each person is to seek out and do the temple work for the members of the family groups of his direct male or patriarchal line. This line of his fathers would include the family or families of his father, his father's father, the father of his father's father, and so on back.

A person in addition should do research and temple work for the family groups of any of his other progenitors (such as those of his mother, his mother's mother, etc.) whose names appear on his pedigree chart. If any one of these progenitors, male or female, married more than once, a separate family group record should be made for every marriage of every progenitor in the pedigree.

Individuals are still further privileged, if they choose to do so, to seek out and record the family groups of the descendants of any one of their direct ancestors. Thus, since your uncle is a son of your grandfather or grandmother, you may do temple work for his family, and for any groups descended from him. While this is not your direct responsibility, and is outside the ancestral chain, yet it is permitted because of the family relationship; and because it is vital to your grandfather's future that work be done for all his descendants. You are in reality working in his behalf. However, if direct descendants of this uncle are in the Church, they have the first right to do the temple work because it is their direct line. The others may assist them if their help is desired, but they must cooperate closely with and work under the direction of those who are of lineal descent. (October, 1932, *Utah Genealogical and Historical Magazine*, pp. 160-161.)



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General Offices General Church Music Committee

50 NORTH MAIN STREET.
SALT LAKE CITY, UTAH

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CONFIDENCE IN CHOIR CONDUCTING

By Dr. Frank W. Asper

ONCE the ward choir director has his chorus organized, singers enthusiastic, accompanist willing and helpful, and bishopric supporting in every way, the quickest way to spoil the group and make them disinterested is for him to display a lack of confidence in himself. How many times have we attended meetings where utopian ideas, promises utterly impossible of fulfillment, have been set forth and accorded the enthusiastic endorsement of everyone present, the speakers offering them being loudly applauded. This enthusiasm comes about because the speaker has confidence in himself, a confidence which convinces others who ordinarily would not even think of accepting his ideas. We have no record of any great leader in history who has ever accomplished anything worth while without confidence. The Quakers say, "Whatever one puts his mind on doing well and sets his heart to, that will he do well."

It is always necessary that the conductor know harmony, be a good musician, prompt, regular, and genuinely capable and sincere. But this will not make him successful if he lacks confidence, and all the musicianship in the world will not make him a leader. Not only must he know what he expects, but he must also have confidence and reasons for knowing that his way is the right way. Knowledge very often develops some confidence by itself, but there is nothing as pitiful as a director in his position demanding something that is unreasonable, or demanding nothing at all. One often hears leaders say, "Now let's sing that again," giving no reason or hint whereby it may be improved on the second rendition. But if he has confidence in his knowledge he will suggest many ways in which it can be improved. Our choir members want to know why they are working, for they wish to progress, and the wise leader will point out to them ways in which this may be done. This turns us back again to the necessity of preparation.

Never expect a group to be eager to come to any sort of rehearsal that has not been carefully planned. Choir members resent coming together and singing for no purpose whatever. First, the leader must study the music care-

fully, going over every part separately and knowing every place that might present difficulty. The parts of a number are not all equally hard. Those which are should be noted, together with all awkward intervals, difficult entrances, hard vowels in extreme ranges, clumsy diction, changes to other keys, etc. Then the number should be gone over with the organist at the preliminary meeting and accompaniment noted where the motion of either instrument or voices stops, where it might be necessary to bolster the choir with a louder accompaniment to prevent sagging pitch, in what way the accompaniment might be different from the voice parts, just how much the organ helps in difficult modulations, and where changes occur in tempo.

With all this study and with the advice he can get on management, the director still cannot succeed unless he has boundless enthusiasm and a sound belief that he is doing the right thing. This does not imply that he must be falsely proud or arrogant. Rather, all this knowledge and experience should properly give him reasons for every correction and suggestion. No one can justly be called a leader unless he has faith in himself and knows the right thing to do at the right time. This need not preclude humility, for one cannot progress without an open mind, and one cannot be humble without constantly trying to expand his store of knowledge. Some of our greatest leaders, to whom it has often been said "It cannot be done," have succeeded because of this confidence. One has only to look at our Church leaders to see this borne out. They are confident, but they also realize that there is always something to be learned.

CHURCH MUSIC STEPS UP

By Tracy Y. Cannon

"Do you know that a great and valuable service has been rendered our stake?" wrote President John C. Todd, commenting on the music courses for choristers and organists which had recently been conducted in Gridley Stake. "Our music in the wards that have participated has improved one hundred per cent," continued President Todd. "We now have good sacred music, well directed and played."

President Todd's comment is typical of many others which have been re-

ceived from presidents of stakes, bishops, and students by the General Music Committee of the Church.

It has long been recognized by prominent Church musicians that music in our Church services should be improved in its appropriateness, quality, and performance. As a first step in accomplishing such objectives, training of choral leaders and organists was begun in the fall of 1935. An appropriation by the First Presidency was generously made and the McCune School of Music and Art was commissioned to carry forward the teaching. Teachers of high attainment were engaged and teaching centers were established in various sections of the Church. Stake presidents and bishops gave excellent support and an exceedingly rapid expansion of the work resulted. For the twelve-month period ending September 1, 1939, 1,745 students enrolled; 662 were organists and 1,083 choristers. During the past four years there have been more than 5,000 registrations. The indications are that the coming year's enrollment will exceed that of any previous year.

Two courses are given for both choristers and organists, a first-year course consisting of twenty-four hours instruction with weekly class sessions, and a second-year course of like duration. The organists are taught in groups of ten and the choristers in groups of twenty. Fundamental principles of the technique of time beating and organ touch are stressed in the first course and interpretation is emphasized in the second. At the conclusion of the second course, certificates of attendance are awarded.

Although the training courses are only four years old, definite results are apparent. Stake and ward officials are becoming conscious of the spiritualizing power of good music. Students are developing an enlarged consciousness of the vastness of the field of musical expression as well as gaining dexterity in its fundamental techniques. An increased interest in Church music is everywhere apparent; new choirs are being organized; pipe organs are being installed. A new musical era is dawning in the Church. The first step, that of training leadership, has been taken. Other developments will follow in rapid succession, for music is destined to contribute more and more to the advancement of the Kingdom of God.

Mutual Messages

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JOSEPH I. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
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33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

Y. W. M. I. A.
LUCY GRANT CANNON
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VERNA W. GODDARD
CLARISSA A. BEESLEY,
Executive Secretary

M Men-Gleaners

BOISE STAKE M MEN-GLEANER GIRL YOUTH CONFERENCE

Reported by Florence Tucker
Stake Gleaner Girl Historian

THE Boise Stake M Men and Gleaner Girls conducted their third successful annual Youth Conference November 4 and 5 at Boise, Idaho. The theme of the conference was "A Friend's Need Is Our Opportunity." This conference was under the direction of Miss Grace Minson, stake Gleaner president and Russell Thompson, acting president of the M Men organization, assisted by the other stake officers and the Boise stake wards. They were supervised by Mrs. Sarame Landers, stake Gleaner adviser, and Amos Belnap, stake M Men supervisor.

Saturday night in the stake tabernacle, the six Boise wards met for an M Men-Gleaner Girl dance, the first event of the conference. At the intermission a lovely floor show, featuring a juvenile act, "Bicycle Built for Two," novelty songs by a Gleaner Girl, and a Waltz Caprice, interpretative dance by a Gleaner Girl, was enjoyed by a large group. A game room was equipped for those who did not care to dance. The people from out-of-town wards were guests in homes of Boise M Men and Gleaners.

At noon Sunday the stake officers with their advisers and the president and superintendent of the stake M. I. A. met for a luncheon at the Hotel Boise, honoring Lucy G. Cannon, President of the Y. W. M. I. A. of the entire Church, who had come from Salt Lake to attend the conference.

At two-thirty that afternoon in the First Ward chapel, a stake testimonial was held for M Men and Gleaners. Beautiful organ music, chorus numbers, and a soprano solo were followed by two Friendship talks by a representative M Man and Gleaner Girl. The remainder of the time was open to testimonies of the young people. Sister Cannon thrilled the entire group with a beautiful testimony.

Following the testimonial a reception made possible the renewing of friendships and the introduction of new friends.

The concluding session, attended by four hundred and seven people, was held on Sunday evening at seven-thirty. An effective tableau depicted the ideals of the M Men and Gleaner programs. Sister Cannon was the guest speaker of the evening.

A fireside at the home of Brother Belnap, stake M Men leader, followed the evening service and was attended by the stake Mutual board in compliment to Sister Cannon.

Juniors

Marba C. Josephson, chairman; Lucile T. Buehner, Emily H. Bennett, Angelyn Warnick.

THE Junior Committee members sincerely wish all Junior leaders everywhere a Happy New Year! We hope also that you have found genuine joy in your association with the Junior Girls and in teaching this year's work.

For your January 2, 1940, lesson on *My Story, Lest I Forget*, we recommend that leaders read at least part of the delightfully edited copy of a young girl's journal, *Maud*. And after you have read that book, you will know that girls do like to write—and that they write most delightfully. You will also know that some of the things which they write must be safely guarded from prying eyes. You leaders will then suggest that some of the sheets which are very personal may be closed to the general public by the use of transparent mending tape.

On January 9, following the cultural work in the drama, is listed another cultural lesson, "Dial for Music." We feel that all Juniors should be allowed to sing frequently in their class sessions. We also know that they should be educated in good music. This lesson is merely an introduction to music appreciation which we hope both leaders and Juniors will continue to stress during the rest of the year.

On January 16, "A Book Is a Frigate" is the lesson to be considered. We need as never before to direct young persons in their selection of reading. When books are published at the rate of over thirty a day in the United States alone, we as leaders must set standards which will help them choose wisely. One can find poison as well as healing in books. The Junior leaders can and should cooperate with other agencies in their regions who are influencing the reading of Junior Girls. School teachers and librarians will welcome the opportunity to discuss this situation and will undoubtedly offer valuable suggestions for elevating the general reading level.

We hope also that the Question Box is being used consistently in the departments. This is the opportunity for the girls to ask those questions in which they are vitally concerned—and which they are sometimes embarrassed to ask when everyone knows who has asked them.

May you find even greater joy leading these high-spirited Junior Girls during 1940!

From the field we have received the following reports of successful activities:

HOLLADAY WARD, COTTONWOOD STAKE

The Junior Girls of the Holladay Ward, Cottonwood Stake, had a successful, four-course progressive party. Games and other amusements were furnished with each course. A very clever scavenger hunt concluded the party before the last course was eaten.

All the girls had a wonderful time and are eager to make this M. I. A. year their biggest and best.

BAKER WARD, UNION STAKE

I would like to report the progress our Juniors are making in Baker Ward. For our question box this year we asked an Explorer to build a model airplane with a compartment into which the questions are dropped. In order to have supplies, question box, where they will be handy, we had a small chest built sufficiently large enough to hold the plane and supplies. The chest is left in the Juniors' room and can be locked.

We have made a sort of rule among the girls that if they pay their Mutual dues and start their "My Story" books they are entitled to a pin which will be paid for from money they made from a candy sale. Otherwise that money which would buy their pins will go to pay their dues. This seems to be working out successfully, and we hope that soon every girl will have paid her dues and be wearing a Junior pin.

The girls are making their books somewhat differently this year. For the covers they are using any notebook (loose-leaf) they may have, and are covering it with monk's cloth. Upon the front cover they embroider a design (expressing love, friendship or some other virtue as each girl desires), the words "My Story," and a rose (their symbol), each in cross-stitch. They work on them both at home in spare moments and during their class, and I believe they are going to enjoy their books even more when they see their accomplishment. The contents of the books are the same as before, with the division sheets separating each topic, and the pedigree and picture pedigree charts.

We are now beginning to work on the play the Juniors are to present next month.

Beehive Girls

Ileen Ann Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Andersen, Ann C. Larsen, Minnie E. Anderson.

OUR Jubilee year continues its joyous progress with the Sunday evening service to be held the first Sunday of

March. Details for this event will be found in the Manual for Executives, page 82. Contact your M. I. A. presidency now to be sure that evening is left open for our Bee-Hive program. Work with them in planning an outstanding evening service. Begin preparation early; assign the various parts to the best talent and personalities available; rehearse all speeches, the procession, songs, and choral reading to such an extent that the service will run smoothly and portray our message in an effective manner. You will note that each department is to contribute some message honoring our Bee-Hive organization. Use every possible means to be sure that all the members of your ward are specially invited to this service so that you will have a splendid attendance. A general announcement will not be enough; personal contact by Bee-Hive Girls and Bee-Keepers themselves will be necessary.

We know you are conducting many unusual activities in our Silver Jubilee celebration, and it would be a mistake to let them slip by without publicity. Have you or your girls contributed any items to our Jubilee Jottings? The *Deseret News* has given us half a page in each Saturday issue. We should like pictures, poems, and newsy writeups of Bee-Hive activities in your ward or stake. When submitting pictures be sure the prints are clear, that names of those participating with ward and stake are printed on the back, and that they portray girls actually participating in activities, rather than just taking them in rows or in too formal positions. We should also like you to send an account of the event with the pictures. We should be happy to have you submit poems on our Jubilee year written by the girls or Bee-Keepers. However, before sending them or any other material in, please go over the script carefully to see that it is up to a standard worthy of publication and of our Bee-Hive work. In many cases you might encourage the girls to spend more time on them, improving them until they represent their very best efforts. The writeups for the newspaper should not give us just an outline of the program and participants, but should give sufficient details to be stimulating, interesting, colorful, and alive with action—so that the reader can see and feel the real spirit of the occasion. The responsibility of making Jubilee Jottings a success depends on each individual Bee-Keeper throughout the Church. Let us share the thrills of our successful events through the newspaper columns.

Your items for publication should be sent to the General Bee-Hive Committee, 33 Bishop's Building, Salt Lake City, Utah.

In addition to our column in the *Deseret News*, you will want to contact your local newspapers and get all the publicity you can in your own vicinity.

You may appoint special news reporters for this purpose. The accomplish-



TOP: SOUTH INDIANA DISTRICT CONFERENCE.

LEFT: MARIE RAMPTON, QUEEN OF HUNTINGTON BEACH, CALIF.

RIGHT: BARBARA MATHEWS, HUNTINGTON BEACH, SWIMMING CHAMPION.

ments and adventures of our Jubilee year are worthy of being spread far and wide through the medium of well-planned publicity. Let's not fail to take advantage of every opportunity.

We have left to the last, one of the most important announcements of our Jubilee celebration. We have a new Jubilee Song! Sparkling with happiness, silvery words, and catchy music, it will lend itself to all your programs and bring added life and gaiety to them. Send for your copy at once. It is to be used for the first time at the Sunday evening service in March.

LATTER-DAY SAINT GIRLS WINNERS

By Marian Nicholson

FOR the past thirty-five years the Chamber of Commerce of Huntington Beach, California, has put on a Fourth of July Celebration. This event is now looked upon as one of the largest and best celebrations in Southern California. Each year a queen is chosen by popular vote to reign over the four-day celebration. The judges

of the beauty contest are prominent people well qualified for such judging. The girls who are chosen as queen and winner of the bathing-beauty contest are highly honored, and the field of contestants is large.

This year both of the winners were Latter-day Saint girls. Miss Marie Rampton, eighteen, was chosen queen of the celebration by almost twice as many votes as her nearest competitor. Marie is a lovely girl who gives of her services freely. She was secretary of our Sunday School for nine months, and was released to take the position of organist. She is a high school graduate and plans to enter junior college this fall. While in high school she was active in all school activities, and took the lead in the Senior play, and others throughout her school work.

Barbara Mathews, sixteen, winner of the bathing-beauty contest, is a senior in our high school. She has been an active Mutual worker, taking part in the Christmas play and other affairs of her group. Barbara loves all kinds of wholesome sport. Barbara spends her spare time helping her widowed mother run the Huntington Inn.

The people of our community are proud of these girls.

BEE-HIVE

A Worldwide Program



THREE GENERATIONS OF BEE-KEEPERS
Ruth May Fox, former president of Y. W. M. I. A.;
with her daughter, Florence Fox McKay; and grand-
daughter, Kathryn McKay.

WHEREVER there may be girls from the ages of twelve to fourteen, the Bee-Hive program has its place. In every country where stakes and missions of the Church have been established, the Bee-Hive program has answered a definite need for the girls' activity.

Foremost in the ranks of those who have espoused the Bee-Hive cause is Ruth May Fox, former general president of the Young Women's Mutual Improvement Association. So forceful was her example that her daughters and granddaughters have become active in this stimulating program. She says:

As a member of the General Board of the Y. W. M. I. A. it was imperative that I understand Bee-Hive work. To this end I read articles in the Bee-Keeper's book, filled cells, and earned the awards as did the girls.

My daughter Florence [Florence Fox McKay] was a Bee-Hive student from its inception, but soon afterwards she was called into stake work to supervise this part of the program. In order to keep up with the work she filled cells and earned awards. Although that was many years ago, she is still enthusiastic about Bee-Hive work.

My granddaughter, Kathryn [McKay], is a Gatherer of Honey. When asked what particular part of Bee-Hive work she most preferred, she answered, "I like it all," but after consideration she said that perhaps she was partial to the fields of health and outdoors, and although she is but thirteen years of age she enjoys the scripture assignments very much.

Kathryn is one of eighteen granddaughters and two great granddaughters that have been or are Bee-Hive Girls.

FROM NORWAY

FROM such far-flung missions as the Norwegian and the Japanese

come glowing tributes to the good that Bee-Hive work has accomplished. From the Norwegian Mission, the Bee-Keeper, Helen Sætrum, sends this greeting:

Oslo Bee-Hive Girls have had a very busy year. All of the girls are working hard and they have an unbeatable enthusiasm. They are not many but their attendance has been one hundred percent.

In the past year our work has been in first aid and instruction from a sister in the Oslo Sanitary department, and now we have a complete set of first aid necessities and materials. We have also had instruction in child care so that every girl can be able to take good care of a new-born baby, and to this we have collected all that is needed for an infant and have received an infant in the form of a baby doll that was a donation of one of the girls.

A very successful evening of entertainment was held and the proceeds went to the fund for uniforms for the girls. Besides this there has been done a great deal of work from the Bee-Hive book.

"Love one another," were the words of Christ when He lived on the earth.

How often do we hear these words spoken to us now in these times, and when we look around us we see how little it is put into practice. We as Latter-day Saints have many advantages over our fellowmen. We who have accepted the Gospel of Christ

have been given wonderful promises, and if we are able to live it as it should be lived, love our brothers and sisters, and try to live the laws and ordinances to the best of our ability, the Lord will spare us many of the difficulties, sorrows, and tribulations that will come when the missionaries are called home, and we are left standing alone. We must remember that it is mankind himself who has created all of the confusion and the suffering in the world today, for God is love and if we desire His love and protection we must pay the price of obedience.

FROM THE JAPANESE MISSION

THE Japanese voice their enthusiasm for the Bee-Hive program through the following testimonies:

The Hilo District Bee-Hive Girls of the Japanese Mission has been organized since May of 1939. We have two separate Bee-Hive organizations with an enrollment of twenty-one girls in both classes; all are non-members of the Church.

In the class work we teach the girls the love of God and a love for their fellow men and also have followed the Bee-Hive manual. We feel that the girls receive much development through the Bee-Hive

NORWEGIAN MISSION BEE-HIVE GROUP



plan, for it gives them an opportunity to express themselves.

During the summer for one of their activities both classes of the Bee-Hive organizations in Hilo spent five days camping at the Kilauea volcano. These field trips we feel bring the girls closer together with their advisors and much is accomplished.

We wish to thank the Bee-Hive organization for the fine outline they have given for the girls.

May the Lord bless the Bee-Hive workers. (By Chiye Terazawa.)

The privilege of striving for better womanhood, to learn of God's teachings, as in our theme this year, has aided me through my two years as a Bee-Hive member. Since my enrollment, the Bee-Hive Promise and the Purpose have given me satisfactory tasks in my life. This organization has bestowed upon me many friends and has given me an opportunity in leadership.

We learn to participate in countless numbers of activities and also learn of God's existence. (By Mary Takafuji.)

I think the M. I. A. is one of the best activities that I know of. I am in the Bee-Hive class. I learn many new and interesting things. I have learned how the bees cooperate and how they build their hives. It shows that human beings can actually have the same results by cooperating. It shows that we must cooperate in order to have the things that we cannot otherwise have as individuals.

I thank our Heavenly Father for leading me to the M. I. A. (By Betsy Higa.)

I am very happy to have the opportunity to receive Bee-Hive training from such a wonderful organization. Through this organization I have met very fine people whom I am very proud of.

This is my first year in Bee-Hive work, but I know I am going to enjoy my duties with the rest of the girls in the class.

I will try my best to learn all the things taught me, keep busy as a bee, and do whatever I am told by my Bee-Keeper. By doing all these things, I hope I can reach my goal soon. I am very happy to say that "I am now a full-fledged Bee-Hive member." I will strive to do my best until my goal is reached.

I ask the Lord to dwell within me, that I may be able to do all these things to reach my goal. I ask the Lord also to bless all the members of the Bee-Hive classes of every ward and stake. (By Taeko April Hamaguchi.)

SISTER LARUE VALGARDSON AND HER BEE-HIVE GROUP, JAPANESE MISSION, HONOLULU DISTRICT.



FROM TEXAS

WITHIN the boundaries of the United States many tributes have come to the effectiveness of the work. From the Texas Mission, come the following testimonials:

The Bee-Hive Girls of the San Antonio Branch have had a very profitable and interesting year's work.

A party was held at the famous Brackenridge Park. The girls toured the Park, finding many interesting things in the zoo.

Another lovely party was held a few miles from San Antonio at the home of one of the girls. The favors were made by the class in Mutual—thus enabling them to fill a cell and also enjoy doing it together.



BEE-HIVE GIRLS OF JAPANESE MISSION, HILO DISTRICT



BEE-HIVE PARTY AT BRACKENRIDGE PARK, TEXAS MISSION

A Sunday night program was sponsored by the Bee-Hive class. The slogan, poems, talks, and musical numbers were all given by the Bee-Hive Girls.

Our Mutual here in Williamson has had Bee-Hive work for the past four years. The last two years the groups have been divided into the regular Bee-Hive classes and the work is progressing very nicely. Many of the girls won honor badges this summer in the field of out-of-doors and business. The girls have all engaged themselves in various sports and social activities. The most interesting activity was to visit a manufacturing plant. Each of the girls has participated in M. I. A. conjoint meetings and assembly programs and is very eagerly engaged in her work.

There are eight girls enrolled in the Bee-Hive class in Alexandria, Louisiana. Each girl has finished her Builder's work and is engaged in her Gatherer's work. During the past year they have sponsored a "Penny Carnival" for the purpose of raising funds



EVANSVILLE, INDIANA, BEE-HIVE GIRL GROUP, (NORTHERN STATES MISSION)

with which to purchase their Bee-Hive books. They are now making vases and pillows and other things to sell at the Relief Society Bazaar. They are going to use the proceeds to buy their seals and pins. They have had various social activities in which they have all taken an active part, and their next year's project is the reading of the Book of Mormon. Through this Bee-Hive organization, one member has been brought into the Church. (Signed, Alice Snow, Mission Stenographer.)

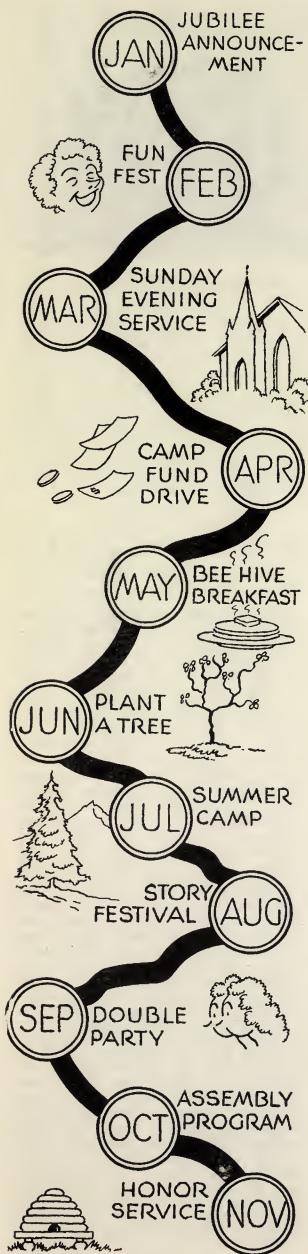
FROM CALIFORNIA

THE California Mission, not to be outdone, adds its voice to the success of Bee-Hive activity:

Under the direction of District Bee-Keepers, Edna Wishart and Marinette Meibos, a delightful program was presented by the San Diego District Bee-Hive Girls on their first Swarm Day. The entire program, consisting of talks, two plays, dance selections, and piano solos was original numbers composed by the girls and the Bee-Keepers. The talks were entitled, "The Purpose of the Day of the Swarm," "What Bee-Hive Work Has Done for Me," "My Advancement in Bee-Hive Work," "How I Hope to Make Future Use of My Bee-Hive Knowledge." The original one-act play entitled "The Right Way to Beauty" was composed by the East San Diego Bee-Keepers and presented by the Bee-Hive Girls of the branch. The Logan Heights Bee-Hive Girls presented in full costume the two-act play, "The Will O' the Wisp;" this group also contributed military and tap dance numbers as well as musical selections, including several original piano selections composed and rendered by a Builder, Frances Richardson. A successful Sports Buzz was held in October, at which time the Bee-Hive Girls participated in a program of singing, dancing, games, and song-dance numbers. A Guard Ball game completed the festivity.

The Nevada District Bee-Hive Girls are proud of their one hundred per cent attendance record and their one hundred per cent M. I. A. dues for this year. These girls have completed all lesson work and are making plans to attend the Silver Jubilee at Salt Lake City in June. The Reno Branch Bee-Hive Girls have passed the required Trial Flights and have all become Builders of the Hive. The assembly program for November 21 was presented by the girls, at which time they received seals for outstanding work accomplished. Also worthy of comment was the achievement by the Sparks Branch Bee-Hive Girls who

(Continued on page 50)



Jubilee Year

(Concluded from page 16)

NOVEMBER HONOR SERVICE

THIS very special award is to be presented at a very special Honor Service which will be held in November. On this occasion there will be a living-over of the adventures of the past months, and in the true spirit of November, there will be the giving of thanks for the blessing it has been to participate in the joys of this jubilee year.

Thus once again Bee-Hive will have made its contribution to the building of the girlhood of today and the womanhood of tomorrow. Once again it will have helped the girl of today to understand those words which stand as the final admonition of that marvelous creed, "The Spirit of the Hive." "Feel Joy" will now be more than words, for she will have learned that:

To know that you have done your best today—that is Joy.

To be waiting for tomorrow to do the many things you still want to do—that too is Joy.

Often to feel the influence of the spirit of your Father in Heaven—that is the Supreme Joy.

Bee-Hive— A Worldwide Program

(Continued from page 49)

were the first department in the district to pay their M. I. A. dues for the year. A successful "Indian Party" and other activities were conducted by these Bee-Hive Girls.

FROM THE NORTHERN STATES

FROM the Northern States Mission, the lady missionaries write:

We have a firm testimony that Bee-Hive work is exceptionally valuable as a missionary force. The mother of one of our Bee-Hive Girls (non-member of our Church) attends M. I. A. regularly. We recently lent a Book of Mormon to the mother of one of the girls. Bee-Hive work gives a splendid opportunity for instilling in these young people some of the truths so vital to all Latter-day Saints. (Madge Purse and Kathryn Baird, Fort Wayne, Indiana.)

Our group is very enthusiastic and happy. The girls have sponsored two ice cream and cake sales. The proceeds were used to help buy their pins, bands, and dresses. There are fifteen girls enrolled. Ten of them are non-members. . . .

(Concluded on page 54)



(TOP) JAPANESE MISSION WORKERS AND FRIENDS

Front row, left to right: Elders Meloy A. Weing (Honolulu district president, released), Glen Hoffman, Preston D. Evans (released), Abel John Ekum, Theris P. Astle, Russell Marquits (new Honolulu district president), Roy W. Spear (released), George T. Willis, Elmer Albert Kingsford, Douglas LeRoy Pay.

Back row: Brother Kichikaro Ikegami; Sisters Chiye Terezaawa (released), LaRue Valgarodon, Dayle Allridge; President Hilton A. Robertson; Elders Arnold H. Wheeler, Hyrum Thomas Newman, Elmer LeGrande Kearns; Sisters Edith Marress Olsen and Hazel Robertson. Miss Valgarodon is mission M. I. A. Supervisor; Miss Allridge is mission Primary supervisor; Elder Kingsford is mission Sunday School supervisor, and Elder Astle is mission recorder.

(BOTTOM) HAWAIIAN MISSION WORKERS AND FRIENDS

Kneeling, left to right: Elders Don Wallace Conover, George Vernon Peterson, Richard N. Westover, William J. Chambers, Arthur J. Sperry, Jr., Glen Walton, Fred Gerald Beebe, Frank Harold Beebe; Gerrit Timmerman, Jr., artist for mission paper; Stewart M. Winegar, mission Sunday School supervisor.

Standing: Sialang Aki, co-leader of active Chinese group of Church members in Honolulu; Eldred C. Waldron, mission secretary; Eliza N. Salm, president of Oahu Stake Relief Society; LaVaun Cox; Elders Norman W. Torgerson, Mar Dale Hutchins, Ralph Giles Chalk, Robert Sherman Taylor; Armada B. Cox, mission Relief Society president; Elder George Wm. Poulsen, Jr.; Audrey Bailey, Cox (in front); President Roscoe C. Cox; Elders Calvin Cook Woolley, Raymond Harrison Shaw, Charles Theodore Garff, Tom Hayes Doxey; Elder Kenneth W. Cluff, mission recorder; Elder Joseph Lucas Sellers; Elder J. Richard Anderson, mission M. I. A. supervisor and editor of mission paper, "Ka Elele"; Elder Evan J. Overton, president Oahu district; Luka Kinolau, president Waikiki Ward Relief Society; and Nohea Kopa, first counselor in Oahu Stake Relief Society.

Newly arrived Elders are wearing fresh flower leis.

HAWAII SAYS ALOHA

INCOMING AND OUTGOING MISSIONARIES
RECEIVE OVATIONS

By ROSCOE C. COX

President of the Hawaiian Mission
and

HILTON A. ROBERTSON

President of the Japanese Mission

Two days long to be remembered in Hawaii are October 25 and 27, 1939: the first for the arrival and joyful welcoming of a record group of missionaries to serve in the Hawaiian and Japanese Missions, and the second for the outstanding farewell accorded four departing missionaries, pioneers in the Japanese Mission.

Of the seventeen new Elders to arrive (see accompanying photographs for names), three were assigned to the Japanese Mission operating in the Islands under President Hilton A. Robertson, and fourteen to the Hawaiian Mission under President Roscoe C. Cox, ending a long shortage of missionaries and bringing the force of the Hawaiian Mission to forty-six, including one native Elder. The coming of such a large group was given publicity by chief Honolulu papers, the *Advertiser* and the *Star Bulletin*, and a special meeting commemorating the occasion was held in the Kalihi Ward chapel,

the first such welcome meeting held for incoming missionaries in many years.

Unprecedented also was the scene at parting of the four missionaries who were among the first to labor in the Japanese Mission. Decorated with more flower leis than they could wear and presented with numerous gifts were Melvin A. Weenig, Ogden; Preston D. Evans and Roy W. Spear, Salt Lake; and Sister Chiye Terezawa of Pasadena Ward, Pasadena State.

The farewell of the released missionaries indicated the good already accomplished, the genuine impression made by Gospel truths on people of all nations, the friends already won. The arrival of the new Elders points to the possibility, the power to continue these good works. (See photograph, page 50.)

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Continued from page 27)

was to be achieved at least in part through the rite of baptism.

FROM the teachings of the pagan rival of Christianity known as Hermeticism, in which the rebirth idea was paramount, the following is quoted:

"No one can be saved without regeneration. . . . The author of the new birth is 'the Son of God.' 'the One Man' . . . Spiritual rebirth is an escape from the delusions of the body in order by 'the essential birth,' to become 'divine and Son of the One.' By the will of God the new birth is accomplished by which the 'begotten' of God becomes 'divine' and 'Son.'"¹⁰

When one considers the prevalence of the practice of baptism throughout the Mediterranean world for several hundred years B. C. and on throughout the Christian period, he is surprised not to find the mention of this ordinance in the Old Testament. Was the Hebrew religion the one exception of a prominent religion that did not practice this rite? Or has the record of that particular Gospel doctrine failed to be preserved in Jewish literature for our generation?

Dr. Case and other students of religion maintain that at the time of the birth of our Lord in Bethlehem "baptism was already practised by Jews."¹¹ In the words of Dr. McGiffert:

Baptism was entirely in line with the common Jewish rites of purification, and as a symbolical representation of cleansing from the sins or crimes of which they repented, it must seem the most natural thing in the world to them . . . and was never thought of as involving any disloyalty to Judaism, or any departure from its traditional principles.¹²

Edersheim states that the Jewish Law required:

That those who had contracted Levitical defilement were to immerse before offering sacrifice. Again, it was prescribed that such Gentiles as became "proselytes of righteousness," or "proselytes of the Covenant," were to be admitted to the full participation in the privilege of Israel by the three-fold rites of circumcision, baptism, and sacrifice—the immersion being, as it were, the acknowledgment and symbolic removal of moral defilement, corresponding to that of Levitical uncleanness.¹³

These students of Jewish religion who maintain that the Hebrews baptized corroborate evidence given in the Book of Mormon. Jacob, the son of Lehi, shortly after their arrival in America from Jerusalem, gave to the small colony of Israelite exiles the following definite instructions relative to this ordinance:

And he [Christ] commandeth all men that they must repent and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it.¹⁴

Jacob's discussion and the writings of the other Nephite historians are so definite and explicit that we are sure that Lehi and his family were familiar with the details of the ordinance of baptism very shortly after leaving Jerusalem—probably before leaving in 600 B. C. Whether they received their information entirely through special revelation or from the Brass Plates—the Hebrew scripture similar to our Old

Testament which they had brought with them from Jerusalem—is not discussed by Jacob or by any other Nephite writer. But the record does state that Nephi was privileged to see the coming of Christ and His subsequent baptism.

THE plainness and positiveness with which Nephi and Jacob instructed their associates relative to baptism—without once suggesting that their information came entirely as a new revelation—seems to sustain the viewpoint that baptism was practiced by the Jews prior to the time of Lehi's departure from Jerusalem, and the Nephites were but continuing a religious practice well understood by the people. A point of significance is that throughout the entire Book of Mormon whenever the requirements for church entrance are discussed, baptism, as taught by the Lord to Adam, as taught by the early Christians, and as taught by the Church of Jesus Christ today, is shown to be thoroughly understood and practiced by the Nephites.¹⁵

So when John the Baptist came preaching repentance and baptism, and Jesus not only accepted John's symbol but attached a deeper meaning to it in His reply to John, "Suffer it to be so now for thus it becometh us to fulfill all righteousness," they were both proclaiming the same Gospel principle which had been practiced from the beginning and which had been instituted for the salvation of man before the world was created.

The mode of baptism as established by God, as practiced by Adam, by the Nephites, by Jesus and His followers during the early Christian

(Concluded on page 52)

¹⁰Corpus Hermeticum, cited in Angus, op. cit., 95-100.

¹¹Shirley J. Case, *The Evolution of Early Christianity*, 340.

¹²Arthur C. McGiffert, *The Apostolic Age*, 59.

¹³Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 1: 273-274. Edersheim states that, "In *Kerith*, 92, 'the baptism' of Israel is proved from Exodus 24:5-8, since every sprinkling of blood was supposed to be preceded by immersion."

¹⁴Book of Mormon, 2 Nephi 9:23-34; Mark 16:15-16; Matthew 28:19-20.

¹⁵Book of Mormon, 2 Nephi 34:4-21.

THE COMMON SOURCE OF RELIGIOUS TRUTH

(Concluded from page 51)
period was that of immersion.²² The aggregate evidence presented by the early Christian writers following the Apostolic age, plus the meaning of the Greek word "Baptisate" ("baptism by immersion"), gives conclusive proof that there was but one officially recognized mode of baptism during the early Christian centuries.²³ Justin Martyr, a Christian who wrote in defense of his church about 135 A.D., said:

After that [repentance], they are led by us to where there is water, and are born again. For upon the name of God, the Father . . . and of Jesus Christ, our Savior, and of the Holy Ghost, the immersion in water is performed because Christ hath also said, except a man is born again, he cannot enter the kingdom of God.²⁴

²²Romans 6:3-5.
²³For a fuller discussion of this subject see, James L. Barker, "The Protectors of Christendom," *Improvement Era*, XLII (Salt Lake City, April, 1939), 218 f.
²⁴Smith, *The Message of the New Testament*, 48; Justin Martyr, *Dialogue with Trypho*, XIV, 1.

But as time passed during the early Christian centuries, many strange and foreign practices crept into the Christian baptism, transforming the holy ordinance into a rite which contained more differences from the original Gospel revelation than likenesses.

The first point to be presented relative to this apostasy was the changing of the mode of baptism from immersion to sprinkling. This transformation took place gradually.

"The first instance of record [of Christian sprinkling] is that of Novatus, a heretic who requested baptism when he thought death was near."²⁵ Tertullian (160-220 A.D.) speaks of Christian baptism as by immersion,²⁶ but Cyprian (200-258 A.D.), "the learned bishop of

Carthage, advocated the propriety of sprinkling in lieu of immersion in cases of physical weakness; and the practice, thus started, later became general."²⁷ But at the time of Thomas Aquinas (1225-1274 A.D.), "Immersion was still the more prevalent form, and had his approval."²⁸ According to Dr. Walker, "Immersion continued the prevailing practice till the late Middle Ages in the West; in the East it so remains."²⁹

It should be observed that changing the mode of baptism from the true pattern established by God to sprinkling robbed this holy ordinance of its symbolism of death and rebirth—a concept both prominent and vital in baptism from the very beginning.

(To be continued)

²⁵Talmage, *op. cit.*, 118.
²⁶Walker, *op. cit.*, 373.
²⁷*Ibid.*, 36; James C. Gibbons, *The Faith of Our Fathers*, 277-279.

PERSONAL PROGRESS THROUGH WISE MONEY MANAGEMENT

(Continued from page 25)

Betterments and Personal Development

Expenditure of funds for betterments and personal development should never be regretted, for you are building for eternity. Within this classification come expenditures to maintain health, attain educational objectives, recreation, and Church offerings, including money spent to sustain missionaries in the field.

The ward budget helps to maintain the local meetinghouse in a physical condition that makes it attractive and comfortable for you and your family, and it also helps to provide wholesome recreation. Your funds for this expenditure are for the spiritual and character development of your children. Is there any better investment?

Be sure that funds spent for recreation lead to personal development and family unity. When income is small, children will not complain too much in missing shows and other passive commercial offerings if the parents will take time to go with the children and do the things that do not cost much money but still offer enrichment of life: family picnics; visiting public libraries, museums, or art galleries; attending free concerts; baseball, hiking, swimming, and other outdoor activities; and the development of hobbies. You can also gain pleasure

from helping people and taking part in Church activities.

Savings

Save for security and financial independence.

Save for accumulation and investment.

Save for education of self and children.

Save for "sunny days." You will enjoy them.

Save for "rainy days." They will surely come.

Save for emergencies.

Save for special objectives such as college or mission.

Save regularly and systematically.

Luxuries

If the desire for luxuries stimulates economic effort, if this desire tends to elevate tastes and can be afforded without decreasing or eliminating some of the more fundamental requirements, then the allocation of a certain amount of funds for the purchase of luxuries can be justified.

Things that are necessities for some are luxuries for others. No general rule can be drawn to fit all cases. Any excess amounts, however, that are spent for housing, automobiles, clothing, food, entertainment over and above what the income or position of the family would warrant should be considered as luxuries.

It is considered an unsound practice to purchase luxury goods on the installment plan, as this leads to over-indulgence and mortgages your future income which might be needed for emergencies.

If you make it a practice to save in advance to buy luxury goods and articles, you will probably not spend too much in this way because you will find that money is too hard to earn to spend for things that have only fleeting value.

MAKING THE BUDGET WORK

IN working out a financial plan for the family and developing a system that includes budgeting and record-keeping, take it for granted that mistakes will be made. Agree in the beginning not to disagree about these mistakes, but let them be a problem to solve the following month.

Remember that efficiency increases with practice and the main factor necessary is an honest and patient will to win. In the inspired words of President Heber J. Grant, "That which we persist in doing becomes easier to do; not that the nature of the thing has changed, but our ability to do is increased."

The woman of the home is the keynote to the success of any financial plan. She is in a position to make a real contribution. She can literally become a miracle worker. As business manager, record-keep-

PERSONAL PROGRESS THROUGH WISE MONEY MANAGEMENT

er, financial secretary, purchasing agent, and general manager, she is in a strategic position to locate and stop the leaks that usually occur in families that are not well managed.

The efficient manager will try to keep operating expenses and luxuries as low as possible, keeping always in mind the needs of her family, to keep them neatly dressed and properly nourished. The main emphasis should not be to adopt the harsh rule to do without things. You budget to eliminate the non-essentials so you can have what you really want, things that will bring the greatest personal progress here and hereafter.

If the husband will give advice, encouragement, and sympathetic understanding; if he will specialize in becoming more efficient in his work and increasing his income and give the responsibility of household management to his wife, where it rightfully belongs, it will be a truly fifty-fifty partnership, and the chances for a successful and happy home are greatly increased. A training period is required, however, during which the husband cooperates with the wife and the entire family unites to get the system working smoothly.

It is generally recognized that the wife should have her own personal allowance to do with as she pleases. The husband is not to ask questions in connection with what she does with her own money. This gives her a feeling of independence that should be rightfully hers.

The husband likewise should have his own personal spending money with "no questions asked."

THINGS TO REMEMBER

1. Live within your income.
2. Distribute your income proportionately.
3. Deposit your savings and pay

your tithing on the *first of the month*. Do not wait to see if you have any left at the *end of the month*.

4. Always pay this month's bills with last month's income. This will eliminate "installment plan" buying, which is the most expensive way to buy. If you have met installment payments successfully in the past it proves you have self-control. You can, therefore, save in advance to buy needed articles. This method of buying will save you money or will allow you to buy more goods with the same amount of funds.

5. To purchase goods on credit when you know you cannot afford them and have no money to pay, is obtaining and using goods belonging to others under false pretenses. It is a form of dishonesty comparable to theft or stealing.

6. If you buy on the installment plan, purchase only durable goods where the value of the articles will last after all installments have been fully paid. Meet all payments promptly to conserve your credit.

7. Avoid borrowing. This prevents having to pay exorbitant interest rates to "loan sharks."

8. Avoid waste in all its forms. Remember that a penny of *waste saved* is a penny *earned*. Every dollar counts toward the attainment of your goal.

9. If there is too little put aside as *savings* your future is being jeopardized.

10. If there is too little spent toward *betterments*, life in the present is too meagre.

11. If there is too much against recreation and luxuries, over-indulgence is in evidence.

12. To give too little for tithing and Church offerings reflects on character and denotes lack of faith.

13. Before purchasing articles or making expenditures ask yourself

these questions, "Do I need it?" "Am I getting the greatest value here and hereafter for every dollar I spend?"

14. Refuse to buy anything that cannot be afforded.

15. Do not buy anything that is not needed. No purchase is a bargain at any price unless there is a definite need for it.

16. To spend money for tobacco, alcoholic beverages, and tea and coffee is a waste. They destroy the body and imprison the soul.



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The Church Moves On

(Concluded from page 31)

amusement hall was dedicated by President J. Reuben Clark, Jr.

December 3, 1939

President Levi Edgar Young, head of the New England Mission, spoke in the national Washington Memorial chapel as the representative of Governor Henry H. Blood of Utah.

Reorganization of the bishopric of the Eighteenth Ward, Mount Ogden Stake, made William Demik, Sr., bishop, succeeding Bishop L. Grant Lof-

green. Alma Jennings was retained as first counselor and Wendell James appointed second counselor. George Compton remains ward clerk, with Seth Reeder assistant.

December 10, 1939

The Logan Seminary building, completed two years ago at a cost of \$23,000, was dedicated by Elder Stephen L. Richards of the Council of the Twelve. Principal at the institution, from which a total of 1,419 people will have received diplomas with coming graduation, is E. J. Passey; W. C. Talbot, Newell K. Young, and Russell R. Rich are instructors.

Bee-Hive— A Worldwide Program

(Concluded from page 50)

This organization is one of the finest aids to missionary work. Here we have an opportunity to show what "Mormonism" is in action. (Nola Mae Kerby and Ruth B. Erikson, Evansville, Indiana.)

The response from the Southern States proves that in nearly every section of the mission, the Bee-Hive work is going forward joyfully.

During this jubilee year, the girls will undoubtedly find that they can increase their own joy and that of the communities in which they live by carrying their program forward actively in the various ways that have been outlined.

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FRANK R. WILSHIM, President

LOS ANGELES

"TWO PERSONS — ONE CHARGE"

HOLE-IN-THE-ROCK

(Continued from page 21)

BY the time Zeke's story was finished we had picked up the old trail itself and were well down onto Whirlwind Desert, working steadily toward Clay Hills Pass.

It was here the scene really began. The old roadway was still plainly visible even after sixty years, balancing on the crest of a long narrow finger of clay as we started the climb. Farther up the Pass we found the old dugway so steep the horses had to stop for breath every hundred yards, and the Pass was three miles from bottom to top.

"I see why they had to cross-lock wagon wheels when they came down this," Whitaker surveyed the steep trail rising above his head only a few yards on. He wiped his hot face on his sleeve.

"You ain't seen nothin' yet," countered Zeke. We rode on.

The sun was hanging on the upper rim of the Pass. Bands of brilliantly colored clay running from burnt-apple brown through dusty reds into deep purple, cut the peculiar base strata of the little canyon. High above us the ever-present sandstone finally pushed out of the clay, and from there to the Colorado, three days later, we didn't find another bit of dirt: nothing but bare rock and heavy shifting sands blown free by wind from the outcropping bulges, the sheer walls, and finally from the vast sea of smooth, pock-marked sandstone billows that let us down to the river itself.

The horses had had no water all day. They were froth-covered from perspiration and the intense climb. Our own drinking water had been carried in two two-gallon sacks over saddle horns. But the sacks were new and most of the water had leaked out. We were as desperately in need of water as were the horses. It had been an hour since we could even spit the dust from our throats. Our lips were swelling, our nostrils stung, and I began to wonder if we'd ever make the top of the Pass. "You fellows need more pioneer blood in you," grinned Zeke wryly.

"I'll settle for water," countered Whitaker. He didn't even smile.

At the crest of the Pass we turned to look back. The old road fell away from us like a ragged string let down a broken canyon wall. Half a mile below, the string seemed to bury itself on end in the steep, colored knolls and cones of clay that banked

the cliffs. Farther on it broke into view again, twisting and turning and seeming to get nowhere, then finally dropped from sight completely in the dry gullies and ridges that ran like colored washboards down to the foot of the Pass.

Far out on the rough desert floor—miles and miles to the eye—the slanting rays of a red sun highlighted deformities in the earth, throwing shadows into hazy blue relief, finally losing them, too, in a soft wispy purple carpet which appeared to be tacked right against the base of turreted rims in Monument Valley. It was a magnificent view, but we couldn't help imagining how it looked that day, a long time ago, when wagons wound in and out among the knolls, and weary oxen plodded . . . plodded . . . to the shouts of dusty-faced men and grim, determined women.

Next day—beyond Greenwater Spring—we ran into the sand, heavy sand, into which our horses sank, fetlock deep. The sun burned down, parboiling our legs in our high boots. We switched them back and forth along the sides of the sweating horses, trying to break the heat rays, but it didn't do much good.

"Must be one hundred twenty degrees," Zeke announced from under his big, torn Stetson. "Even in April this sand gets hot. Many's the time old Aunt Deal Perkins told about her walking alongside their wagon through this stretch. Her bare feet'd get so hot in the sand she'd take off her sunbonnet and stand on it to cool 'em off."

It was the third day, noon, when we finally reached the Slick Rocks leading down off Wildhorse Mesa. Ten feet below the crest of the upland wound the shoreline of the old, prehistoric sea which geologists say once covered that country and washed all the top off. From that line down to the desert floor, eight or nine hundred feet below, was nothing but a maze of gullies, small canyons, and ridges of pock-marked "Irish potatoes in stone," carved and piled there by the ancient waters and eroded later by the desert wind. To bring wagons down that place looked as impossible as a flight to Mars.

"It was here," Zeke said, "that the original scouts almost gave up finding a way down. After two days' looking, they finally knelt down and prayed, and soon after that some mountain goats showed

HOLE-IN-THE-ROCK

up from nowhere. They shinned off down the side of the Mesa. The scouts followed them, and later when the wagon train finally arrived from Hole-in-the-Rock, they followed down the exact trail set by those goats. Wait till you see it." The wait wasn't long.

We ate a liquid lunch in the scant shade of a broken cedar—tomatoes, peaches, pineapple, with lots of syrup, to avoid excessive thirst in the middle of the hot day—and half an hour later we were at the bottom of the first of the three dugways which had catapulted the wagons down off the Mesa. We looked at the old road in amazement.

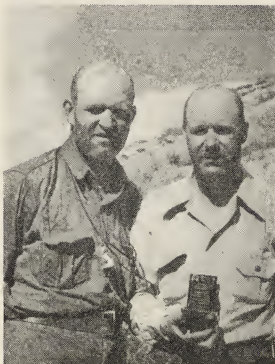
The blasted old section was probably less than a hundred feet down, but it pitched towards us at an angle of some forty degrees, banging down in a series of rough, broken drops sometimes a foot or more at a time. To the immediate right of the dugway was a giant pothole, dropping the entire distance in one perpendicular plunge. Scarcely six feet separated the blasted-old wall from the dizzy edge, and it seemed impossible that anyone would dare drive a wagon between the two.

"Mormon dugways," Zeke observed with a wide grin at our shocked faces, "reminded one old pioneer of the cowboy's beefsteak: just done enough to eat raw!"

"He knew his—dugways," said Whitaker through grim lips.

The other two dugways were just as bad, the last one even worse in angle of descent. The horses picked their way gingerly. It seemed a miracle they could even keep their feet on such a trail. (I had Zeke take the whole train up, then come back down while I took motion pictures.) When we finally pulled away from those Slick Rocks, up the Mesa, we determined if Hole-in-the-Rock were any worse, we'd be glad to give the whole trail back to the pioneers—with emphasis.

We reached the river at noon on the fourth day. And Hole-in-the-Rock looked worse! As we stood at what seemed the bottom of the world, looking up to the top of those great walls, which appeared riveted against the very top of the sky, and our eyes followed the course of that gigantic crack which rushed down at us from the blue sky far above, we had to stand for a moment in silent tribute to the courage of people who would dare drive wagons into such



RICHARDSON AND WHITAKER
"We slept in our shirts and left our razors in Blanding."

a place. It seemed no wagon ever made could hold together and come down that wild slide. But it had been done: Successfully!

We had made arrangements before leaving Detroit to have Zeke put a raft or boat across the stream, and swim a horse to the other side. There seemed no other way of picturing on film what it meant to the pioneers to swim their cattle and horses across and float eighty-two wagons over. Now as we looked at

the thick swirling current we quite lost our enthusiasm for the job. We found an old tin boat high in the brush that had a date mark of 1915 on it. We had no idea how it got there, but Zeke decided it would be safer than a raft despite the fact it leaked like a basket. A 1x6 ripped from the boat floor and split in the middle, became the paddles. Whitaker was to handle them; Jim Mike was to do the bailing, and Zeke led the horse.

The first try was unsuccessful: the horse pulled them back to the bank. The second try got them into the current, but the horse still refused to strike for the other side. He swam round and round the boat while the river swept them far down stream. He was finally turned loose to save himself from drowning. With difficulty the "leaking old tub" was also pulled back to our shore. The third try, with a different horse, brought success. He swam like a duck. But hours later while we stood around the camp fire with night settled over us like a satin comforter, and the moon making ghostly shadows on the great walls, we were sure we had an inkling of what it was like on that cold January day, 1880, when the first wagon careened wildly down that crack opposite us, and slipped gingerly into the current.

(Concluded on page 56)



He: "Dear, I've made a lot of resolutions this year."
She: "So have I... I've decided to buy all my clothes at Z C M I!"

HOLE-IN-THE-ROCK

(Concluded from page 55)

rent that now whined so softly at our very feet.

Next morning we crossed again and climbed to the top of the famous Hole. It took us almost two hours to make the distance, for the sun was terrific, and the steep grade, strewn now with huge boulders, made the going very slow indeed. The narrow part of the crack itself was all Zeke had described: close-walled, terrifying, scarred by the wheelhubs of heavy wagons! It seemed impossible to believe that eighty-two of them had ever made the wild descent. But the scars, the small hand-drilled holes that had held pegs anchoring brush, logs, and loose rock to the slanting face of the slick-rocked turn half way down, and the stone steps both there and at the top of the Hole, too, bore mute testimony we could not deny. On the desert floor above we found part of an old iron wheel—probably a fly-wheel of a smithy's forge—and broken bits of dishes, to add weight to that already impressive testimony. The whole silent atmosphere seemed



HEAVY GOING IN THE DEEP SAND BETWEEN LAKE GULCH AND GREENWATER SPRING.

filled with voices of the past wanting to tell us of heroism, courage, and achievement. And it didn't take much imagination to listen to those voices!

Back in Blanding we found ten survivors of that epic trail brought

together in reunion and for pictures to finish off the movies we had taken over the route: Kumen Jones, 83, the man who drove the first wagon down Hole-in-the-Rock; Sarah W. Perkins, 79; Parley R. Butt, 77; Margaret Adams, 75; Charles E. Walton, 72; Mary Jane Wilson, 68; Leona J. Neilson, 67; Caroline C. Thurston, 66; Caroline Redd, 64; and Jennie D. Wood, 61. All of them were "feeling fine" and could tell stories that made fiction seem tame and colorless. They did an old-fashioned dance—the swing your partner, all promenade, kind—to commemorate the big dance held New Year's Eve, December 31, 1879, on the smooth expanse of slick-rock at the top of Hole-in-the-Rock. It seemed a fitting climax to a film dedicated to the courageous accomplishment of men and women who found no obstacle too great to bar them from a path designated by a prophet of God.

"And they fled into the wilderness. . . . And they pitched their tents, and began to build buildings; yea, they were industrious and did labor exceedingly."—Moshah 23:3 and 5.

SCOTCH WOOLING

he was at the door with outstretched hands.

"I've dreamed of you coming in this door again, Meg," and his voice was as deep and quiet as she remembered, "but the real thing's better than dreams."

He put his arm round her shoulders in comradely fashion and drew her into the workshop. Neither noticed that Elspeth had gone back to the house with a quiet smile.

Ian brushed a lot of shavings from a bench and suddenly lifted the girl onto it.

"Now, let me look at you," and hands on her shoulders, his blue eyes gazed into her brown ones deep, deep, like a man drinking who has long been thirsty.

Then he turned away as though satisfied and picked up the wooden bowl he had been working on. It was a beautifully turned piece of work and he was smoothing it with emery paper.

"You never answered my last letter—about authority—Ian," Margaret found herself saying, completely against her will. What had Granny said about not beginning with Joseph Smith? What was the matter with her?

"Well," Ian turned the bowl slowly in his brown hands, "I had already written and was waiting for Posty. Didn't Jesus say, 'Go ye into all the world and preach the Gospel?'"

"Yes, but that is just the point. He was speaking only to the apostles. This authority had to be restored. Oh, Ian, won't you see!"

MARGARET got a glimpse of eyes frostily blue with, surely! a glint of laughter in them. What had Granny said? "Velvet gloves," oh, goodness!

And throwing caution to the wind she plunged into the all-important argument and she heard herself saying ere long: "Ian McLean you are the most obstinate individual I ever met. Nobody could penetrate that thick skull of yours."

"Margaret, you must be prepared to meet these arguments without losing your temper. How can you ever convince anybody if you just get angry!"

"Angry!" Margaret fairly yelled. "I am not angry, but you—you would exasperate a saint. I'm going!"

(Concluded on page 58)

(Continued from page 17)

And she walked around the big kitchen, admiring the new sink and the big steel range, the shining brass candlesticks, and the dresser with its willow pattern plates and bowl and marigolds.

"But, where's the American dresser?" she demanded.

"That's in the workshop noo finished yet," said her friend, smiling. "And ye must come richt oot there. I wouldna miss Ian's face when he sees ye for the world."

"I didn't know he was home," said the girl. A strange feeling of eagerness mixed with reluctance filled her so that her heart pounded. But Elspeth was hurrying ahead to the old barn that was Ian's workshop, and when Margaret got there

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A great health fruit! A natural sweetmeat! Your budget's friend! And Safeway brings you only tree-ripened, perfectly dried prunes—high in sugar content and especially fine in flavor.

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They are high in *energy value*.

And prunes are a gentle, *natural laxative*.

So include prunes in your diet often. You and your family will feel all the better for it!



Say Home Economists:

Dried prunes, when *properly cooked*, are one of the most tempting of all fruits.

They should be served plump and firm—never mushy-soft. Cooking about 40 minutes in water to cover is just enough.

Cook with slice of lemon if you like, and sugar to taste. Serve chilled, preferably with fresh cream.

Prunes also are grand as Prune Whip. Yes, and in luscious salads, cakes, puddings, pies, and breads!

And put a bowl of "raw" dried prunes out where the folks can get at 'em. They'll disappear as fast as candy!

Julia Lee Wright



Statistical Sam says:

All the dried prunes grown in America come from the Pacific Coast. There are over 15,000 prune growers. Annual crop averaged as follows for 1935-38 period:

California . . .	222,500 tons
Oregon	19,325 tons
Washington . . .	2,350 tons

LET'S ALL HELP THE PRUNE GROWERS AND THEY'LL HELP ALL OF US

Western prune growers have a quarter of a million tons of their fruit to sell each year.

City folks buy most of these. But farm families must also buy a large percentage annually if the 15,000 prune growers in California, Oregon and Washington are to make a living wage.

Eating more dried prunes benefits everybody—the eater most of all. Prunes are one of our most healthful foods.

It's always good business for farmers to consume more of each other's products. Such cooperation between ranchers is necessary if each is to enjoy a satisfactory market for his crop.

Safeway hopes to encourage such grower cooperation with messages like this. Because 35% of this firm's customers are farmers and only when these farmer customers prosper can Safeway prosper.

SCOTCH WOOLING

(Concluded from page 56)

But Ian grasped her and pulled her back. Holding her shoulders he shook her none too gently.

"Meg, dear, you *must* listen. I have something important to tell you."

Margaret was suddenly limp. What did it matter? She cared deeply for Ian. His hands, hurting her shoulders, were dearer than she had ever dreamed, but something else was dearer yet. The principles she believed—knew to be true—could not be sacrificed for any earthly love!

She waited quietly, for Ian seemed to have some difficulty in beginning.

Suddenly a loud hail made them both start and a round-faced young man wheeled a bicycle up to the door and walked in.

"Hullo, there! Mrs. McLean said I'd find you here."

Margaret was gazing at him in amazement as he shook hands with Ian.

"Did Granny tell you I was here, Elder Barnes?" she asked, as he took her hand.

"No, haven't been down there yet, Margaret. Sure glad to see you, though."

"But how did you know I was here?"

"Why, I didn't! I never dreamed of seeing you out of Edinburgh. You must give us a talk at meeting tomorrow."

He had been delving in his brief case and now drew out some papers.

"Well, what are you doing here? If it's missionary work with Ian McLean you're doomed to failure!"

Elder Barnes gave her a puzzled look.

"What you talking about, missionary work? I was just bringing Brother McLean some report blanks. Look, Ian, fill these in for me by tonight, will you? I've got to get my reports in to headquarters right away. See you later, Margaret. I'm staying the night at Sister McLean's, and she says you'll be here for supper!"

And before Margaret could say a word, he had mounted his bicycle and was peddling gaily down the road.

The girl turned to Ian and found him gazing at her with a much discomfited countenance.

"You wouldn't let me tell you," he said plaintively. "Granny sent the

Elders to me just after you went home last summer. I was interested because it was your Church. And I had long felt a lack in the doctrines of the Auld Kirk. It was like a revelation to Mother and me, but you were so bullheaded I couldn't resist continuing the arguments. Besides I learned a lot. You have a rare grasp of the fundamentals, my dear."

"But Granny—"

"Granny has known all along, of course, but she thought a wee lesson wouldna hurt ye!"

"So that's what she meant by bairns and fools," murmured Margaret. "Ian, am I such a fool?"

"Ye're my ain wee Covenantor," laughed Ian, as he kissed her thoroughly. After a minute he released her and turned her around. "And noo, ma bonny wee lass," he lapsed again into the Scots. "Wad ye be pleased to suggest any improvements on the American dresser?"

Margaret dimpled.

"Am I to consider this a proposal, Mr. McLean?" she asked.

Ian looked much surprised.

"My dear lassie," he rejoined, "I thought that was all settled a year ago."

DECISION!

(Continued from page 15)
to use skilfully, but until then they were of no use in helping Mr. Brisbane produce good newspapers.

However, the artist, author, or journalist who was taken under Brisbane's wing was given every opportunity to become outstanding. He inspired others to achieve. One could not come in contact with him without being impressed by his sincerity and his brilliance. Professional association with him was an education in itself. He never stewed or fussed, always respected the opinion of others, and was ever courteous—always a gentleman.

WHEN I first went to New York I met a distinguished cartoonist, Dan McCarthy. He took a liking to me. McCarthy coached me and told me exactly the kind of drawings Brisbane would buy. He directed me in great detail how to land in Brisbane's office without being stopped and given the third degree by office boys or secretaries. The plan worked perfectly in every detail, except one—the drawings taken

into Mr. Brisbane's office came back so quickly I doubted that he had seen them.

I learned later that he had seen them all right, but they were all wrong. Moreover, there was but one chance in a million for those drawings sent in so hopefully. Seldom did artist or writer sell his stuff if he called upon Mr. Brisbane uninvited. Brisbane did the inviting in his own due time.

When Brisbane sent back my drawings on my first visit I did not try to see him again, but went after other contracts which eventually carried me back to him. Later my work was appearing regularly in *Judge*, and the *Journal* was reproducing many of these drawings, by courtesy of the copyright owners. They were being splashed across the newspaper page with big, impressive headlines. Once when Mr. Brisbane was in Boston an idea of mine in *Judge* struck him forcefully enough to cause him to wire his secretary to get permission from *Judge* to use the picture with an

editorial he was sending by wire—and to get hold of the artist. It was just five years after I had first waited on Brisbane that I received a very cordial letter to call.

The drawing which did the trick featured the word "Don't" in big, bold, black letters, which towered high above the surrounding landscape. Chained to these four huge letters was a small, worried boy, and written on the face of the letters were many "don'ts": don't get your feet wet, don't play on the grass, and don't do this and don't do that. How Brisbane did scorn parents who nag their children! (See cartoon on opposite page.)

This incident shows how Mr. Brisbane allowed people to develop—executives, writers, artists—and then scooped them up. That is why he so keenly scanned the current magazines, always looking for the talented people.

Brisbane's cubby-hole office had the appearance of a second-hand furniture store, whose owner had bought out a book store. Finding it

DECISION!

necessary to get the books moved in a hurry and not having sufficient room for them, he had them in every available place. There were books behind glazed doors, on shelves, and stacks of books on a table against a wall—so heavily loaded, it seemed, that one more book might have sent the whole mass plunging

which was seated a dog with a warm robe carefully placed about it. Hanging onto this woman's coat was a child about three years of age, making its way with difficulty through the sloppy snow. I hurried to my studio and immediately made a pen and ink drawing, making use of some quick sketches dashed off

my side and said, "Please write above your signature already on the picture, 'I actually saw this!'"

ARTHUR BRISBANE valued time above all else—his time—your time. One drawing I created for him, "Time," gave him an unusual thrill and sent him hurrying to his dictating machine. If ever he wrote into an editorial, himself, his divine creed, his sincere belief, it was into this editorial on "Time."

His big caption to go with this full-page editorial was "All You Own Is Time!" In a panel he had this to say: "One Thing Is Certain: the Only Real Thing in the Little Speck of Consciousness Which We Call Human Life Is Time. And All That We Are and Do Is the Exercise of a Little Force, a Little Human Vibration Within Fleeting Time. So We Suggest a Monument to Honor and Sermons in Time's Honor."

The cartoon (see illustration page 15) showed an immense shaft towering skyward, and on the four sides in bold letters were the words TIME. Mounted on top of this shaft was a large alarm clock, continually ringing and sending out lightning-shaped flashes bearing messages of this nature: "Time is Man's most precious possession." "What did you do yesterday?" "What are you doing today?" "Are you wasting your time?" At the base stood a man

(Concluded on page 60)



1. When I was just a little boy,
As active as a cat,
The word that always blocked my joy
Was, "DON'T do that!"

downward. An old trunk had books upon it, and another table an assortment of current magazines.

Mr. Brisbane watched for new and original drawings. He was a great believer in pictures—always pictures. Stacked high on still another spindle-legged table were discolored, dusty drawings. He could reach under that pile of drawings and pull out the one he desired, even though he had not seen some of the material in more than a year.

Always on his desk was a mass of newspapers—a great stack of mail to look over. Within handy reach, Mr. Brisbane kept his often-used Bible. All of his books, although scattered over the room and perched at different angles, were there for a purpose.

Mr. Brisbane was convincing when we talked about his favorite subject—advertising. To get an enthusiastic response from him, one had only to ask him what he considered effective advertising. He would tell you what he had proved: "Repetition is reputation, if the product is worthy. The advertisement must be seen. It must be read. It must be understood. It must be believed."

Mr. Brisbane demanded facts; he presented facts, clearly and forcefully. One winter day, in New York City, I was going along West 23rd Street. Coming towards me was a woman pushing a baby carriage, in

while on the street. Mr. Brisbane was incensed and wrote a masterful editorial around the picture.

The drawing was so out of the ordinary, he questioned me at great length, because he wanted to be sure of the facts. After Mr. Brisbane had asked me several sharp, direct questions he was convinced I had seen the incident. Turning to his secretary, he asked him to bring pen and ink from the art room, which was done. Mr. Brisbane stood at

"... and the truth shall make you free"

This ringing declaration of the Master forms the inspiring theme of the 19th annual "Leadership Week" which will be held at Brigham Young University January 22 to 26.

Truth-seeking is also the fundamental guide of educational advancement at the University. By gaining and applying truth, young men and women become free to achieve the greatness that is their destiny.

WINTER QUARTER

January 2 to March 15

SPRING QUARTER

March 18 to June 4

BRIGHAM YOUNG UNIVERSITY

PROVO, UTAH

DECISION!

(Concluded from page 59)

speaking to the multitude—people of different ages—a few interested, and many indifferent. On the face of this clock was written twelve times the word "Opportunity," used to designate the hour figures. The two hands pointed directly at the hour—Opportunity.

Here are some excerpts from this editorial done as only Brisbane knew how to write it:

In an hour you can map out in thought, or in written words, a course of conduct, a plan of action that may change and benefit your entire life. . . . But we wander through life, scattering that of which we have only a certain amount, wasting the only thing that we really possess—Time. . . .

The seconds, the minutes, the hours, days, weeks, months, and years pass. When twenty-five years have gone you have lost your best chance. When twenty-five years more are wasted, you have lost your remaining good chance. And at the end of the third period of twenty-five years, you have lost all your chances, and your life as well, usually. . . .

Suppose that a man today is able to read, and otherwise comparatively ignorant. In

one year from today, if he will use *his time*, and only his *spare time*, he may be a man of good average education.

The reading of a dozen books properly selected would give a man knowledge sufficient of history, of astronomy, of geology, of evolution, of philosophy, of physiology, and a knowledge of human thought.

For a little while men study, because they are compelled to. And for a good many years they pass the time forgetting that which they have only partly learned. And at the end they drop into the grave, old and more ignorant than they were as children.

On the face of the clock you will see every hour is marked Opportunity. And every hour is marked *correctly*. You have not every hour the opportunity to make a fortune or a great name, but you have the opportunity to use your time. . . .

Cut out this picture; put it where you can see it occasionally, for a while at least. . . . and if you stop time's waste, you will have reason to be glad that this picture met your eye. . . .

The only time in which to appreciate the importance of time is *this second that is passing!*

Arthur Brisbane had a noble background of achievement. His work

is itself a monument to time. That is the enduring picture of him which I have kept from my numerous first-hand impressions—notes made over the years in the spirit of enthusiasm and sincerity—an endearing appreciation of a great man.

Today as one looks intelligently at Brisbane's life-work, one sees him secure, at the very top, because he always incorporated into his own life that which he had continuously asked others to do. Concerning the hereafter he said:

Eternity is glorious to a man of ambition, who believes that his soul and his life will endure forever; that he, like time, is eternal. Eternity will give him plenty of time for his ambitions to be realized.

The timid soul, shrinking from the fearful stretch of eternal years, or the bitter mind, convinced that this little life ends everything, need find no terror in eternity. For if, indeed, they go to sleep and never awaken, eternity does not interest them. If you went to sleep tonight it would not matter to you, as regards time, whether you awoke tomorrow morning or a thousand million years hence.

THE FIRST DAY OF THE SWARM

(Continued from page 12)

seven great fields which the Bee-Hive Girl explores remain the same, but new, colorful approaches and study have been introduced. Now instead of waiting for the fourteen-year-old girl to enter this work, the young Latter-day Saint girl enters into the Bee-Hive Department at the age of twelve. Here she learns what the Spirit of the Hive is, and she progresses from the first rank of Builder in the Hive, where she makes her trial flights into the seven great fields of life, on to the second stage, known as the rank of Gatherer of Honey, where she gathers and stores everything that is "lovely, or

of good report, or praiseworthy" for her everyday use, then on to the final rank of the Bee-Hive department, known as the Guardian of the Treasure, where she is taught to guard well the golden Treasure of her Hive of Life, to replenish it with Flowers of Experience all along the way, and to use these experiences wisely for her present and her future good. Greater than all these, is the spirit of Service. She learns to share generously with others all of her sweetness.

As a result of the birth of this Bee-Hive department twenty-five years ago, the self-assertive, complex girl of that period was taught,

and through the last twenty-five years this same age group have had the spirit of Bee-Hive work to guide and direct their girlhood lives. The girl of today and yesterday has felt the influence, participated in the activity, and gleaned the religious teachings from Bee-Hive work. On this the Twenty-fifth Anniversary of the birth of Bee-Hive work into the Young Women's Mutual Improvement Association of the Church, high tribute is paid for the plans and the work of those who originated it, and to those leaders who have faithfully and attractively instilled it into the girl life of the Church.

Many Happy Returns, Bee-Hive!

THE GOSPEL OF WORK

(Continued from page 11)

as to reform humanity. But who would advocate killing humanity because they are slow to reform?

We must be patient with our American system. It will take a long time to eliminate the imperfections in its operation. To be patient it is necessary to be tolerant—tolerant of other people and their views. Everything we do in America is a composite of many opinions. The unifying element in our national affairs is common purpose and desire. I like to think that all Americans, how-

ever their views may vary as to methods and policies, have common desire to maintain our fundamental liberties, one of the most important of which is our system of free enterprise. So I hesitate to impugn men's motives, even though I do not agree with their methods. I make these observations because I want to enter a plea for intelligent cooperation among all who have regard for our American institutions and principles.

There is a great need for cooperation in the field of economics. Our

citizens must themselves be educated to understand the systems under which they live and work. They must know enough to establish the proper education for themselves and their children and reach conclusions for themselves. I believe that it is neither wise nor safe to leave the determination of our educational systems and policies exclusively to the professional educators. I do not discount the valuable service of our teachers. I should always want their expert advice, but I am confident that the patrons of the schools

THE GOSPEL OF WORK

should have a much larger voice than they now have in the establishment of curriculums, school policies, and management. This is a distinct subject in itself which I will not further pursue. I mention it because it has a direct bearing upon work and economic conditions, which are my subject.

Now to return to the gospel of work—and it is a gospel, if ever God gave us a message and principle for our salvation. It would seem apparent, without further comment, that the spread of this gospel of work is absolutely indispensable to the solution of the problems of our individual and national economy. I think we can lay it down as an almost unfailing rule, because the exceptions are so few, that the loyal, able, skilled, industrious worker is successful. His loyalty is his character. He makes that for himself. His skill is attained by training and education. Even genius is little more than the capacity for hard, sustained work.

I am in favor of more concentration in our educational processes in the development of the useful skills. The student who comes out of a high school, college, or university without ability to serve in useful capacities has failed, whatever his alleged scholarship may be. I am willing that the term "useful" should be applied to every form of human endeavor that contributes to the welfare of humanity, but I demand that it be consciously *useful* in the mind and heart of the student himself.

What better could we do than to teach every boy and girl, and ourselves, meanwhile, that the ambition of every life should be a distinct contribution to the economic welfare of the whole people?

For the purposes of this discussion I lay the emphasis on economic education. I am sure that in the long view of our living that emphasis is not misplaced. It is not misplaced because happiness and contentment and progression come to people only who are not hampered by destitution and poverty and who are able to maintain the right kind of manhood and womanhood in reasonable independence and prosperity. Self-reliance, itself, is a necessary concomitant of the principle of free enterprise. There is no sin in proprietorship and every man and woman can be a proprietor if he or she but will. All may not be landed

proprietors or the owners of great property but all may be proprietors of their services, so developed and executed as to make them indispensable units in the progress of the people.

Will you now consider with me another phase of the economic situation? I have advanced the doctrine, for which I give credit to another, that lower prices increase consumer's purchasing power and promote employment, and that better and more efficient service rendered by loyal workers makes possible reduction in prices. Why is it that the public do not always receive the benefit of advanced methods and more efficient service? The answer is: short-sightedness and selfishness on the part of some men in industry. This short-sightedness and selfishness are most conspicuous in two forms—first, in what are known as combinations in restraint of trade; and second, arbitrary and unconscionable control and manipulation of labor.

While the two items may not occupy the same legal status, I place them both in the same category because they produce substantially the same effect in our national economy. Both tend to raise prices to the consumer and fail to pass on to him the benefits accruing from better methods and more efficient service; both increase rather than decrease unemployment, and both promote industrial animosity and discord where cooperation and unity are so much required. We have laws to deal with the former—combinations in restraint of trade. Perhaps some day there will be adequate statutory regulation of labor.

But it is not with reference to the legal aspects of the situation that I am now greatly concerned. That which does give me anxiety is the questionable motives and dispositions of men and the lack of foresight apparent in such uneconomic setups and policies. How is a three-dollar-a-day farmer to pay for a two-dollar-an-hour plasterer? How much twenty-cent wool does it take to pay for sixty-dollar suits of clothes? How can a moderately paid clerk, however much his family may need it, build a house when the controlled prices for materials and labor subject him to a life mortgage on his gainful occupation to pay the debt?

I am perfectly aware that profit is the life of business, and I have no

objection whatever to the profit incentive, but I do not have any sympathy with the avarice and stupidity which in the long run cut off profits and stifle prosperity. It would almost seem as if the privilege of profit should not be permitted to those who, either through ignorance or lack of humanitarian principles, are not capable of being entrusted with it. It is here that the concept of the brotherhood of man plays such an important role. No one who recognizes the Fatherhood of God and mankind as His children can tolerate with equanimity the inequalities and injustices which such selfishness brings about. I am sure that our system of free enterprise could have no greater assurance of success than in true Christian brotherhood.

However, I am not a defeatist. I believe there is more good in men than bad and that the good will triumph. I am sure that the people of the United States will, through work, create wealth and in that creation give employment and happiness, if only the natural laws upon which free enterprise has been es-

(Concluded on page 63)

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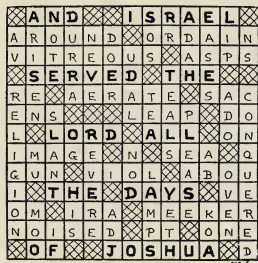
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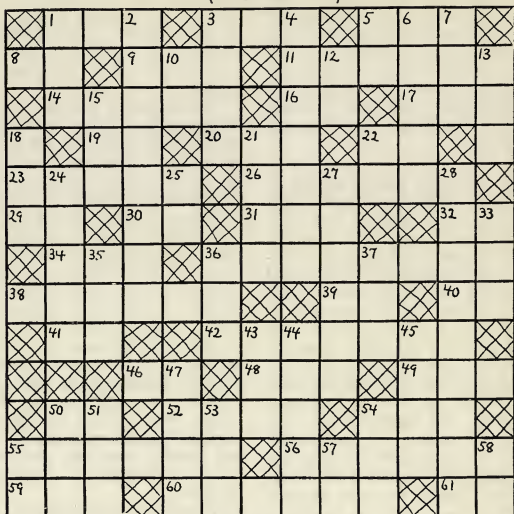
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Scriptural Crossword Puzzle—"Then Said Solomon"
(2 Chron. 9:2)

ACROSS

- 1 "... all Israel obeyed him"
- 3 "he reigned over . . . the kings"
- 5 "And she said to . . . king"
- 8 "whether small . . . great"
- 9 Goddess of the harvest (Rom.)
- 11 Old stone implement; the oil (anag.)
- 14 "such as none of the . . . have had"
- 16 "out . . . the city of David"
- 17 "he built Tadmor in . . . wilderness"
- 19 Each
- 20 Do work like Simon who lodged Peter
- 22 South Atlantic state
- 23 "like the dust of the . . ."
- 26 "... him with their whole desire"
- 29 "... much . . . thou shalt need"
- 30 Printer's measure
- 31 Sea eagle
- 32 God in Hebrew names
- 34 "Then Solomon sat on . . . throne"
- 36 "Cast me not away from thy . . ."
- 38 Game implement; scores (anag.)
- 39 Tellurium
- 40 "which . . . built in Hamath"
- 41 "on the altar . . . the Lord"
- 42 "And . . . the son of David"
- 46 Bone
- 48 "my . . . runneth over"
- 49 "the Lord hath . . . it from me"
- 50 "when she was come . . . Solomon"
- 52 "Then . . . thou from heaven"
- 54 "... God was with him"
- 55 "they were filled with . . ."
- 56 Fools
- 59 "... no man any thing"
- 60 "Give me now . . . and knowledge"
- 61 Sunday School

Our Text from Chronicles is 1, 3, 5, 14, 16, 17, 23, 26, 34, 36, 41, 42, 50, 52, 54, and 60 combined

DOWN

- 1 "and the Levites took up the . . ."
- 2 Gift receivers; on a steed (anag.)
- 3 Helper
- 4 Feminine name
- 5 Thallium
- 6 Unite
- 7 Suffix of ordinal numbers
- 10 Portugal (abbr.)
- 12 "Moreover the king made a great throne . . . ivory"
- 13 The queen of Sheba "communed with him of all that was in . . . heart"
- 15 Noun suffix denoting agency
- 18 "we will bring it to thee in flotes by . . . to Joppa"
- 21 New Testament form of Asher
- 22 Worthless
- 24 Star, a combining form
- 25 His Majesty
- 27 Open, as ears Isa. 35: 5
- 28 Technicians
- 33 Shelter
- 35 Town in Bavaria
- 36 Footlike part
- 37 Find time (Dial. Eng.)
- 43 Wood sorrel
- 44 Ghastly
- 45 State
- 47 "be thou strong therefore, and . . . thyself a man"
- 50 "as a thread of . . . is broken"
- 51 "the . . . half of the greatness of thy wisdom was not told me"
- 53 Son of Gad; ire (anag.)
- 54 "Solomon kept the feast seven days, and all Israel with . . ."
- 55 Trouble
- 57 "therefore made he thee king over them, to . . . judgment and justice"
- 58 Means of transportation

THE GOSPEL OF WORK

(Concluded from page 61)

tablished are allowed freely to operate. But wealth cannot be created in sufficient amount to go around and bring prosperity to all the people if those laws are seriously contravened by any group in our society—capital, labor, or government. Nothing but work can create wealth in this day and age—productive work of the laborer. Other manipulations may seem to do it but they do not create real wealth that feeds and clothes and houses and makes happy people. The Government cannot do it because in final analysis it is not possessed of the elemental necessities for the creation of wealth. Of itself it has no capital and it has no labor. All that it can do is take from one and give to another. It takes by taxation, its only ultimate source of revenue; and it gives in wages, subsidies, bounties, and many other ways, but it does not create wealth and the creation of wealth lies at the basis of prosperity.

I want to make it distinctly clear that I am not attacking the motives or intentions of the Government or governmental agencies who have sought to meet emergencies and difficult situations with much novel and experimental legislation. I have never desired failure for any of the experiments. I have always wished for their success and I think some have succeeded. I disclaim any intention or any effort to influence partisan politics. My sole desire is to expound the principles of sound economics as I conceive them and believe in them and as I deem them to be in harmony with the well-established and time-tested principles of our religion.

I hope I recognize as fully as I should the severance of church and state. I hope, too, that I recognize the influence of religion on life—not only spiritual life, but social, economic, moral, and political life. Life is not a thing of severable segments. It is a whole course of conduct, a unity of experience and existence, and every aspect of our living affects every other aspect. I so justify a sermon on economics.

If it needs any further justification, I point to the state of the world. Behold the mad scramble of nations for territory and power! What lies at the foundation of this horrible, inhumane struggle? Chiefly economic advantage, control of the world's

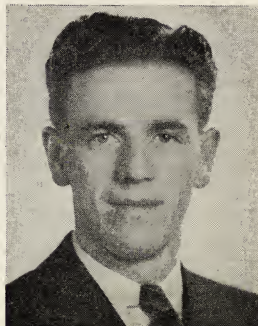
markets, outlets for industry that more food, more independence, and more of the comforts of life may be obtained. Oh, it is true that some few may be urged on by personal craving for self-aggrandizement but the real reasons why the masses are induced to enter and maintain such unholy warfare upon each other lie in economic considerations. So, peace, that most desired, most prayed for, and seemingly the most elusive and unobtainable thing in the modern world, is found to rest on economic foundations. The economy that will support peace, however, will be tempered with brotherly love, mutual consideration, and intelligent and equitable concepts of men living together on the earth.

We of the Church are but few in number among the populations of the world. We can scarcely count on our size to wield great influence, but ideas are more potent than size and I believe that if we have the will to do it we can send out from our midst the gospel of dignified, honest, loyal, efficient service as it has not been preached in the world for many a day. We can extol self-reliance, industrious manhood and womanhood, family solidarity and community cooperation, and demonstrate their essentiality in a civilized state. We can show that brotherly love is more than an ethereal ideal and that it works and makes for prosperity and happiness. I know of no other people anywhere that are so well prepared in organization, in leadership, in disposition and experience for the undertaking.

I am grateful that we have taken a step in the direction of our opportunity and our duty. That step has served to open our hearts to kindly and charitable considerations and also to open our minds to new and great avenues of service. We will build upon the beginning we have made. We will produce better and more efficient workers who in turn will produce better and more abundant products and services.

We do not believe in the doctrine of scarcity. We believe in production and plenty. We believe that the earth is designed for the comfortable abode of man and we believe that the righteous will inherit it. Good men, united, cannot fail. Free America, though she may falter, will in the end find peace, prosperity, and happiness. The Church of Christ will lead the way. Amen.

L. D. S. Training Enables Idaho Youth to Qualify for Excellent Position



De Ralph Perry

On October 4, 1938, De Ralph Perry, son of Mr. and Mrs. R. Perry of Preston, Idaho, enrolled at the L. D. S. Business College for a stenographic-accounting course. Just a few months later he secured a position in the Salt Lake offices of a transcontinental bus line. Though he had not completed the entire course, he was able to do the work successfully, and has now been given an excellent promotion.

Mr. Perry says, "It was my training at L. D. S. that enabled me to hold the job and win this promotion."

Jobs are more plentiful Our Employment Department received 33 per cent more calls for office workers in 1939 than it did the preceding year. **Register now for your progress in 1940.**

L. D. S. BUSINESS COLLEGE

70 North Main Street
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Ask for "Bulletin of Information."

Your Page and Ours

LET'S SAY IT CORRECTLY

MAYA, the name for an Indian who now inhabits Yucatan, is pronounced: *ma*, a as in *alma*; *ya*, a as in *account*. The accent is placed on *ma*. Since we are so intensely interested in the archeological work that is being done on ancient Mayan lands, we should learn to pronounce this word correctly.

Logan, Utah.

Dear Editors:

I AM especially grateful for *The Improvement Era*. Since coming from the mission field, and now to Logan attending college, I can see a greater need among fellow students for the *Era*. So many times students (sometimes not because of their schooling, but by natural thought) wish to have a more thorough explanation of certain matters. The articles of Brother Widtsoe are of great value to students, should they but pick them up and study further. May such articles bear continually the firm conviction of the restored Church, emphasizing our doctrine-truth in the matter, for indeed we have nothing to fear. The Gospel, when understood in its grandeur, encompasses all fields of knowledge, gathering what truth lies therein. How I wish that every college student had the remarkable influence of the *Era* with him as he attends his schooling. Why doesn't every father supply his children who are away from home with this great Church messenger—*The Improvement Era*?

S. George Ellsworth.

Editors, *The Improvement Era*:

PLEASE accept my thanks and appreciation for the *Improvement Era*. I have read it and its predecessors since I was first able to read, and I appreciate it now more than ever. All that appears under "The Editor's Page" by President Grant, together with the two articles by his counselors, namely "The Home" in the May number and "Widening Horizons" in the August number, is a testimony to me of the inspiration of our leaders.

Brother Widtsoe's articles on "Evidences and Reconciliations" are especially good. To my mind all these articles are masterpieces and should be re-read and studied by all of us. Nutrioso, Arizona.

A. W. Burk

Dear Editors:

I WOULD like to tell you at this time how much we appreciate the *Era*. We are grateful for the positive teachings we get from it each month. We think it is wonderful to have a message from President Grant each month, also from the Apostles.

We are sending our subscription now so we shall not miss an issue. We wish you continued success.

Mr. & Mrs. Olin H. Jeppson
Thornton, Idaho.

Dear Sirs:

IN your April number you published a letter from Richard W. Maycock saying that he and his wife were the only Mormons on the island of Puerto Rico. Later he met Mr. and Mrs. Reese, with their three year old son, and Mrs. Raymond Smith. These, as far as is known, comprised the Church membership. Enclosed please find a paragraph which you will please publish if you find it sufficiently interesting. Mrs. Reese is our daughter.

Yours sincerely,
Mrs. T. L. Fisher,
Bountiful, Utah.

Zion is growing! even in Puerto Rico. On September 6, a son was born to Mr. and Mrs. Richard W. Maycock in the Presbyterian Hospital at Santurce, Puerto Rico. On September 12, a son was born to Mr. and Mrs. John Knowlton Reese at the same place. To have these two Mormon mothers and babies in the hospital at the same time created a good deal of interest.

CORRECTION

THROUGH an inadvertence the price of *A Voice from the Dust* by Genet Bingham Dee was misquoted at \$2.00 instead of \$2.50.

FEARED FOR HER DADDY

One hot summer day, Mr. White was busy pulling weeds. His four-year-old daughter, Mary, noticing the beads of sweat rolling down his face, ran to the house, shouting, "Mamma, Mamma, come quick, Daddy is melting."

UNANIMOUS

Visitor (to hostess): "It isn't often I have the privilege of eating such an excellent meal."

Small Son (interrupting): "We don't either."

RADIO IN SCOTLAND

"Why are you smiling, Angus—is it no the kirk service ye are listening in to?"

"It is that, Maggie, and I can hear them taking the collection."

SAFETY FIRST

A woman motorist was driving along a country road when she noticed a couple of repair men climbing telephone poles. "Fools," she exclaimed to her companion. "They must think I never drove a car before in my life."

KNEW HIS BUSINESS

Willis: "That phenologist is wonderful. As soon as he put his hands on my head he told me my business was very dull."

Gillis: "He probably felt the depression."

A PARADOX

Teacher: "Tommy, can you give me an example of a paradox?"

Tommy: "Yes, sir. A man walking a mile and only moving two feet."

THE WRONG NUMBER

Mr. Black: "I never knew Green had twins!"

Mrs. Black: "My dear, he married a telephone girl, and, of course, she gave him the wrong number."

SHORT MEMORY



Father: "Well, son, what did you learn in school today?"
Son (proudly): "I learned to say 'Yes, Sir' and 'No, Sir' and 'Yes, Ma'am' and 'No, Ma'am.'"
Father: "You did, eh?"
Son: "Yeah."

SUPREME IN THE WEST



**KSL is the FIRST station in the Intermountain West —
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FOR NINETEEN YEARS the Western states have tuned to KSL for their favorite programs. They have learned that this station brings them the ultimate in music, in drama, in comedy, in news, in current affairs.

KSL jealously guards this listening trust. Always careful in the programs it presents during its daily

schedule of 19 broadcast hours, this station is also in the forefront of technical progress. Installation of its new 50,000 watt transmitter and 455-foot vertical radiator will, early in 1940, bring you an even clearer signal when you tune to "The Voice of the West."

KSL — Columbia's 50,000 Watt Affiliate in Salt Lake City



YOU'LL NEED WHAT IT TAKES

— for the Downhill Slide of Life

Going down! It's a grand and glorious feeling if you have full control of your course. Just coasting and enjoying the easy downward slide . . . after the hard climb up. How like life! The downhill slide, in those declining, yet active years, can be the most enjoyable of all . . . if you are financially prepared and have peace of mind. If everything is in control. A substantial life insurance estate is the best possible "stabilizer" for the downhill slide of life. And be sure your insurance is Beneficial. See your Beneficial representative.



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